The
CHRISTIAN CENTURY
Published Weekly

Our Christianity Is True!

Editorial Correspondence from the Oxford Conference

By Charles Clayton Morrison

Should Preachers Be Revolutionists?

By J. H. Marion, Jr.

Homeless Religious Radicals

By Herman F. Reissig

The Mind of the Third Reich

By M. Whitcomb Hess

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In This Issue

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resides in Athens, Ohio, and is the author of *The Naming Is Living: The Life of Isaac Penington,* an addition to the mystical literature of the Society of Friends which has attracted attention far beyond the confines of that fellowship.

Herman F. Reissig

not long ago relinquished the pastorate of the Kings Highway Congregational Church of Brooklyn, N. Y., and is now executive secretary of the North American Committee to Aid Spanish Democracy, of which Bishop Francis J. McConnell is chairman.

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is a member of the editorial staff of Willett, Clark & Company, publishers, Chicago.

Mrs. Bert G. Mitchell

of Portland, Ore., was a delegate to the recent convention of the Pan-Pacific Women's Association which she reports.

The Editor

of The Christian Century contributes to this issue the first of several editorial interpretations of the Oxford and Edinburgh conferences. Supplementary news reports of the proceedings will be furnished by Dr. W. E. Garrison, literary editor, who is also in attendance.

Coming

"Sunday in a Trailer Camp," by Marcus Bach—the distilled essence of mid-America in this summer of 1937!

The Christian Century

August 4, 1937

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Calendar of Coming Events

June 28-Aug. 7. Summer School of the Drama, Winona Lake, Ind.
July 7-Aug. 11. School of Theology, Winona Lake, Ind.
July 26-Aug. 13. Writers' Conference, University of Colorado, Boulder, Colo.
July 31-Aug. 7. Garden Spot Epworth League Institute, Lancaster, Pa.
July 31-Aug. 7. Unitarian General Conference, Isle of Shoals, Mass.
July 31-Aug. 16. Interdenominational General Conference, Northfield, Mass.
Aug. 2-8. Collegeville Summer Assembly, 30th Annual Session, Collegeville, Pa.
Aug. 2-9. Northwest Conference Y.M.C.A. Volunteer Workers, Seabeck, Wash.
Aug. 2-14. Western New York Summer School, Silver Lake, N. Y.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.
Aug. 4-11. School of Jewish Missions, Winona Lake, Ind.
Aug. 5-8. Youth's Temperance Council Encampment, Camp Fairies, Decatur, Ill.
Aug. 7-9. Youth's Temperance Council Encampment, Roseburg, Ore.
Aug. 7-11. Youth's Temperance Council Encampment, Camp Washinga, Junction City, Kan.
Aug. 7-13. Women's Conference, Rumney, N. H.
Aug. 7-20. Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Ontario, Can.
Aug. 7-21. Congressional Conference, Isle of Shoals, Mass.
Aug. 7-Sept. 4. Vermont School of the Amateur Theater, Morrisville, Vt.
Aug. 9-14. Youth's Temperance Council Encampment, Mt. Hermon, Calif.
Aug. 9-16. Collegeville Epworth League Institute, Collegeville, Pa.
Aug. 9-16. Disciples of Christ Young People's Conference, Seabeck, Wash.
Aug. 10-13. Home and Foreign Missions Conference, Ocean Grove, N. J.
Aug. 11-22. Bible Conference, Winona Lake, Ind.
Aug. 11-22. Youth Conference, Winona Lake, Ind.
Aug. 13. Interdenominational General Conference Centenary, Northfield, Mass.
Aug. 14-29. Deeper Life Conference, Rumney, N. H.
Aug. 15-20. Conference on Evangelism, Ocean Grove, N. J.
Aug. 15-21. Institute of World Missions, Chautauqua, N. Y.
Aug. 16-29. Central Division Epworth League Institute, Lakeside, O.
Aug. 16-23. Pocono Epworth League Institute, Blairstown, N. J.
Aug. 16-23. Congregational Young People's Conference, Seabeck, Wash.
Aug. 16-23. Christian Endeavor State Conference, Northfield, Mass.
Aug. 16-28. School of Sacred Music, Winona Lake, Ind.
Aug. 18-20. Youth's Temperance Council Encampment, Spiceland, Ind.
Aug. 21-28. General Conference, Rumney, N. H.
Aug. 23-28. Brethren National Conference, Winona Lake, Ind.
Aug. 23-29. Iowa Yearly Meeting of Friends, Oskaloosa, Ia.
Aug. 25-29. Eel River Christian Conference, Winona Lake, Ind.
Aug. 27-Sept. 6. Campmeeting, Ocean Grove, N. J.; Bishop Arthur J. Moore and Dr. Robert G. Lee, speakers.
Aug. 28, 29. Youth's Temperance Council Encampment, Madison College, Tenn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PRESIDENT ROOSEVELT is not the only head of a democratic government who, although enjoying a tremendous legislative majority, cannot push through his entire program. Last week the new Chamberlain cabinet came a cropper in Parliament over the proposed partition of Palestine. Although the present British government holds an almost unprecedented majority in the House of Commons, and although it had given the partition scheme its unqualified approval, sufficient opposition was disclosed as soon as parliamentary debate began to convince Mr. Chamberlain that it would be well to avoid a vote on the issue at this time. Instead, as a means of getting the unpopular measure off the floor of Parliament without running the chance of an open defeat, a motion was adopted which merely forwards the plan to Geneva for consideration by the League of Nations. After the league has passed on it, it must then come back to Great Britain and again be brought before Parliament by the government. But with so much opposition already announced—much of it from conservatives, as well as from liberals and laborites—no one will be surprised if the Palestine proposals never again come before the House of Commons in the form in which the royal commission submitted them and the cabinet first approved them.

Palestine's Partition Is Postponed

Class Consciousness In the Ministry

ONE OF the experiences which adds zest to editorial life is the publication of an article which unmistakably touches a live nerve. The Christian Century is having that experience at present. The article by Clarence Seidenspinner, "Wanted: Rich Men's Sons," which appeared in the July 21 issue, has evidently touched an exposed nerve in the body of the Protestant ministry of America. Limitations of space unfortunately make it impossible to print more than a few lines from a few of the impassioned letters in a flood which, judging by the mail received a few minutes ago, has yet to reach its crest. Discussion of all these replies to Mr. Seidenspinner's ironical suggestion is out of the question. (Perhaps it is due him to say that the majority express approval.) But there is one aspect, recurring again and again in these comments, which is of grave and disturbing import. It is clear beyond cavil that many of the writers are filled with bitterness against such of their ministerial colleagues as are paid large salaries. Resentment is too weak a word to characterize the feeling which crops out continually in this correspondence; it is bitterness that is shown here. "Frankly, I can no longer believe that high salaried ministers of the gospel, so-called, no matter how lofty their pronouncements, have anything worth hearing to say to the people of our day, especially to their less fortunate fellow ministers and to working folks to whom life is increasingly a sheer struggle for existence." The quotation, taken from a letter from Ohio, is typical of many. This is not, to be sure, the note which Mr. Seidenspinner struck in his article. But it is the note which Mr. Seidenspinner has evoked. And it reveals that there is a developing class consciousness and class cleavage in the ministry which has serious implications for the future.

Fighting Continues In North China

AFTER a week of spasmodic skirmishing, interspersed with negotiations between Japanese and Chinese army commanders, it was believed that a local truce had been established in north China. No formal documents had been exchanged or signed, but the Chinese were reported to be willing to withdraw from the Peiping area the divisions of the 29th route army which had been declared hostile to the Japanese, and the Japanese were apparently satisfied with the capture of the port district around Tientsin and the occupation of additional railway lines. However, this truce, if it ever existed, has already been destroyed. A detachment of Japanese troops which had entered Peiping to reinforce the legation garrison is reported, as this issue goes to press, to be besieged in a temple compound after having suffered severe losses, and at Langfang, midway between Peiping and Tientsin, Japanese airmen are credited with having routed a Chinese

garrison with heavy casualties. It is too early to predict whether this will develop into a general and avowed war between the two countries, but the outlook is even more grave than it was a week ago. Despite the widespread demand in China for resistance to the Japanese, Generalissimo Chiang Kai-shek will hardly permit an international war to grow out of these local conflicts if it can possibly be avoided. China is still a long way from ready for such a military test, and the Peiping region offers no pleasing prospect to a Chinese strategist. Served by only one single-track railway not under Japanese control, it would be practically impossible for Chiang to transport a large army to the area and maintain it in action there. However, it looks increasingly as though Japan's army leaders are determined to provoke a general conflict. By continued aggression against isolated units of the Chinese army they may produce a situation in which the enraged soldiers will force the hand of their government. That is the gravest danger in the Far Eastern situation at the moment. So the controlling question remains what it was a week ago: Does Japan mean to bring on war *now?*

Scottsboro Case Ends in a Welter of Inconsistencies

ATTENTION was called in these pages last week to indications that Alabama was in a mood to wash its hands of the Scottsboro case. But no such sudden denouement was expected as actually occurred when, after having secured the conviction of Patterson, Norris, Andy Wright and Weems, the state nolle prossed the indictments against the rest of the boys. Four of them were released immediately on condition that they leave the state, and the fifth, Ozie Powell, was quickly tried and sentenced to twenty years on the charge of attacking a deputy, a charge to which he pleaded guilty. The action of the prosecution came just after Charlie Weems had been given a seventy-five year sentence. The situation as it stands, therefore, is as follows: Norris is condemned to die; Patterson and Weems are under sentences of seventy-five years and Andy Wright, of ninety-nine years; Powell is serving a term for another crime entirely; and the other four have accompanied Mr. Leibowitz, their attorney, to New York. When it is remembered that the decisive evidence against all of the boys—Victoria Price's story—has been the same, such a conclusion of the case seems about as inconclusive as could be imagined. According to the prosecutors' statement, Roy Wright and Eugene Williams were released because of their youth at the time the alleged crime took place—they were twelve and thirteen, respectively—and Willie Roberson and Olen Montgomery, because the prosecutors had become convinced of their innocence. But the evidence adduced to justify this conviction of innocence had been there all the time. Besides, how can the state maintain its confidence in Virginia Price's testimony against the other boys, when it repudiates it in these cases? Nothing was said as to why the rape charge against Powell was not pressed. One can only suppose it was because he had stabbed a deputy that he got off with a comparatively light sentence. The more one considers this strange issue of this strange case, the more intolerable it appears. It is rumored that the action of the state in dropping the charges against the four boys was conditioned upon an agreement by the defense to drop its announced plans for appealing the sentences which stand against the others. It is to be hoped that the defense agreed to no such compromise. Much more is involved in this case than the liberty, or even the life, of nine boys. The question now is: Shall the state be allowed merely to ease itself out of an embarrassing situation, without settling any of the vital issues involved?

Questions the Scottsboro Decision Has Left Unanswered

ONE WONDERS how the people of Alabama feel about the disposition that has been made of the Scottsboro case. How do they feel, for example, about their earlier charges that the activities of outside groups and individuals on behalf of the defendants were serving only to defeat the ends of justice, in view of the fact that four have now been released and only one is sentenced to die—and his sentence will almost certainly be commuted—whereas except for the interest of outsiders in the case all of the defendants, with the possible exception of one, would undoubtedly have been put to death six years ago? In other words, Alabama is now in the position of having to thank these out of the state groups for preventing what it now tacitly agrees would have been a serious miscarriage of justice. One wonders also how citizens of that state now feel about the price they exacted from Judge Horton who two years ago sacrificed his career by proposing that the state do honestly and openly what it has now done without admitting it—namely, declare that the evidence against the boys was altogether inadequate to warrant conviction. And how do Alabamans feel now about their courts? What is now left of the dignity of the law in a state where nine men can be held for more than six years under indictment for a major crime, where in trial after trial it is held that if one is guilty all are, and then without the introduction of any new evidence the whole affair is suddenly liquidated with the virtual declaration of the prosecution that five of the men are innocent? Justice is no more secure in Alabama than it was before the nolle prossing action occurred. It is far less secure. What confidence can citizens, white or black, have in processes of law which move in such haphazard and arbitrary fashion and end in a conclusion so full of inconsistencies?

Spain Awaits Outcome of New Battle for Madrid

SLAUGHTER in the Spanish war apparently has reached a new high blood mark. The battle being waged to the west of Madrid between the largest armies so far to see action appalls observers. What the casualties have been is not known. But correspondents with both armies who were familiar with the battlefields of the World War insist that, in proportion to the numbers engaged, the losses have run far higher in this battle for Madrid than in any of the fighting on the old western front. The battle began about three weeks ago when the government launched an offensive which drove a deep salient in Franco's lines at Brunete. Could this gain have been maintained and consolidated, the lines of communi-

cation for the rebel besiegers would have been in such danger that a lifting of the long siege might have followed. This the rebels fully appreciated, and launched a counter-offensive which has retaken Brunete and, as this is written, seems to be developing into a real threat against Madrid itself. Meanwhile, the powers continue their weary debate over the reestablishment of the farcical nonintervention patrol. So little meaning is there left in this device, so far as keeping foreign troops and munitions out of Spain is concerned, that it is not worth while to enumerate the details of the latest proposal which Mr. Eden has laid before the other powers. Germany and Italy are laughing up their sleeves at the British foreign secretary as they prolong the discussion of the Eden program by obvious time-killing methods; both fascist states are happy to keep on negotiating with London, since that gives them the time they seek in which to pour men and arms into Spain. Nonintervention, it is now clear, means little to Spain but much to England—which intends to keep out of war no matter what happens—and to France, which must follow England's lead. It is really Mussolini (reinforced by Göring's airmen) that the Spanish government is fighting, and it is now learning that it must do so by itself. Whether the republic has recruited sufficient strength to hold off the Italian dictator, the next few weeks will probably disclose.

La Follette Committee Blames the Police

TO the important services of the Senate civil liberties committee must now be added its thoroughgoing inquiry into the "massacre" which followed the attempt of C.I.O. strikers to picket the Republic Steel plant in South Chicago on Memorial day. The report of that inquiry can hardly fail to convince any disinterested person —if there was any such person not already convinced— that the blame for the killing of ten men and the injuring for life of several others lies squarely with the police. The verdict last week of the Chicago coroner's jury in exonerating these officers of the law and keepers of the peace was to be expected and, one would like to believe, will deceive nobody. What should have been a simple coroner's inquest into how ten men met their deaths took on the aspect of a trial of the police, it being quite obvious that the prosecution was not anyone represented in the courtroom but the La Follette committee. Everything was done to give the affair the appearance of a bona fide trial. The "investigation" took place not in the usual room but in the criminal court building, ostensibly to get more space (although it turned out that the public was not to be admitted), but actually to give the inquiry a legal status and importance it did not have. Chicago's mayor and press are now pointing to the "obvious" fact that a jury of unbiased fellow citizens of the dead men is in better position to place blame for such deaths than a Senate committee in far-off Washington. They fail to add that a considerable part of the committee's work was done on the spot and also that the coroner's "jury" was a group of six men handpicked by the coroner himself and responsible only to him. Attention may be called in this connection to the fact that the La Follette committee is asking for an additional fifty thousand dollars to carry on its work. It would be nothing short of tragic if this appropriation should not be forthcoming. A government that can spend more than a billion for the defense of our shores can afford a ten-thousandth of that sum for the defense of our liberties, especially as the latter are really threatened.

After the Court Bill

THE COURT BILL is dead. Adversely reported by the judiciary committee of the Senate, drastically amended before debate opened on the floor of the Senate, deprived of its stoutest champion by the sudden death of Senator Robinson, the bill was sent back to the committee on July 22 by a 70 to 20 vote. Some salvage may be extracted from the wreckage before Congress adjourns, for the bill incorporated several subsidiary proposals for the reform of procedure in the lower courts which even the referendum of the American Bar Association had favored. But on the main proposal to increase the membership of the Supreme Court by appointing additional justices, the President has suffered a spectacular defeat.

What the effect will be upon the future policies of the administration and upon Mr. Roosevelt's own leadership remains to be seen. Such speculations as now fill the press give too much evidence of partisan desires to carry conviction. Not until the next administration takes office will it be possible to estimate with any certainty the importance of this defeat as a turning point in national history. But so much of the current comment is obviously exaggerated, both in tone and in its treatment of the facts, that there is patent public need for calm consideration. What has happened?

Mr. Roosevelt sent his message to Congress proposing the appointment of additional justices to the Supreme Court last February. In his January inaugural he had pleaded with the judicial branch of the government to cooperate with the executive and legislative branches in carrying out the policies of the administration. His call for specific legislation to produce a change in the court's complexion followed too soon after the inaugural to allow it to be known whether his plea was to have any effect. The message to Congress made court reform the first and the overshadowing issue of the President's second term.

At the very start, Mr. Roosevelt was ill-advised in the manner in which he placed his proposal before the country. He was making, as he well knew, a sensational suggestion for dealing with a very old and baffling problem in American government. For some reason he sought to bury that suggestion in an involved state paper which proposed a large number of other judicial reforms, and his accompanying interpretation sought to minimize the scheme as one designed primarily to take unnecessarily heavy burdens off the shoulders of aged justices, thus allowing the final court to keep abreast of its calendar. A great part of the public, however, interpreted this method of introducing the plan as an attempt to be adroit or cunning, to "slip something over" while the national gaze was directed elsewhere. As a result, the President imposed upon his cause at the start a needless psychological handicap.

Within a few days Mr. Roosevelt attempted to repair

the damage by coming out with a frank avowal of the real purpose which he had in view—a reconstitution of the personnel of the Supreme Court—and the real reasons which had persuaded him to propose such drastic means to attain that end. He declared that a constitutional crisis existed which could only be resolved by changing the character of the highest bench. This crisis consisted in the fact that an administration which had received three successive endorsements at the polls—each larger than the one preceding—found its efforts to enact its program into legislation blocked by a virtual judicial veto. A log jam in the process of government had thus been created. An administration elected to do certain things, largely in the realm of social reform, found it impossible to do those things. Popular sovereignty was thwarted.

To The Christian Century, and to a large part of the liberal sentiment of the country, this seemed at least an arguable thesis and policy. This paper could not wax enthusiastic over such a rough-handed method of attempting to break the governmental deadlock. Preference was expressed in these columns for amending the Constitution in such a way as to establish unequivocally the power of the federal government to legislate in the various economic fields where New Deal legislation had been upset by the highest court. But if this method of procedure could be shown to be, as a matter of political fact, too slow or too uncertain to provide for the necessities of the crisis, then the method of enforcing a liberalization of the court by additional appointments merited careful consideration.

At that time The Christian Century, though reserved in its comments on the President's plan, could foresee the possibility that developing events might eventually compel our editorial support. Europe has furnished a series of distressing warnings as to what happens in democratic nations when the machinery of government becomes stalled. Democratic machinery had come to a virtual standstill in both Italy and Germany before Mussolini and Hitler stepped in. Nothing like that must be allowed to happen here.

The President's opponents, now rejoicing at his defeat, should in fairness remember that, at the outset of his second term, he had plenty of reason for insisting that such a crisis in governmental functioning actually existed. The Supreme Court had rendered a series of decisions, many of them by a one vote margin, which had ruled that the federal government had no power over basic factors in economic realms where the federal government must exercise power if industrial brigandage and social chaos are not to ensue. Moreover, by its decisions on the New York state minimum wage law in the closing days of its previous term, the court had apparently so limited the power of the states to function in these same fields as to make it questionable whether any effective governmental checks, federal or state, on freebooting business, could be set up. Mr. Roosevelt was fully justified in saying that a virtual economic no man's land had been created by these decisions. And to add to the seriousness of the situation, minority dissents within the court itself had charged that the majority was making its rulings, not on the basis of a reasonable theory of judicial review, but on the basis of the economic and social predilections of individual justices.

So widespread, in fact, was the protest against the line which the Supreme Court was following that Congress passed almost without opposition the Sumners-McCarren bill which offered full pay pensions to any justices who would retire after reaching seventy. This was nothing less than an invitation, joined in by men of both parties who were later to fight the court bill to its defeat, to a majority of the individuals on the highest bench to relieve the country of an embarrassment by withdrawing from public life. To this extent it constituted a remarkable bipartisan endorsement of the President's estimate of the unfortunate effect being exerted on the functioning of the government by the court as then made up.

But at that very juncture, as the national debate on the President's proposal was taking form, a series of decisions rendered by the court changed the entire situation. At the beginning of its new term, but before the President sent his court message to Congress, the court had apparently given evidence of its intention to continue along its unpopular line by rendering a 5-to-4 decision declaring the state of Washington without constitutional power to limit the operations of public utilities in that state. After the President's proposal had been made, the court suddenly turned a spectacular about-face and found legal, in succession, the Washington minimum wage law (thus reversing its decision in the New York case of the previous term), the Frazier-Lemke farm moratorium act, the railway labor pension act, the Wagner labor relations act, and the social security act.

The revolutionary nature of these changes in the court's thinking put the whole question of changing the court's personnel in a new light. If *this* was the way in which the court intended to interpret the constitutional powers of Congress and of state legislatures, then the crisis which Mr. Roosevelt was seeking to overcome no longer existed. Moreover, the retirement of Justice Van Devanter gave the President opportunity still further to reinforce the liberal majority on the court which had been thus suddenly disclosed. The court fight was really settled at this juncture; Mr. Roosevelt would have been well advised had he recognized the changed realities of the situation and dropped his proposal then. He did not do so. The logical outcome has been the defeat which he suffered last week.

But this outcome is not to be accounted as all loss, either from Mr. Roosevelt's standpoint or from that of the country at large. Even now, with so much of the battle smoke still in the air, certain gains appear.

The country has been shown, for one thing, that the pervasive loose talk about being under a dictator is nonsense. Mr. Roosevelt is no more a dictator than any of the "strong" executives who have preceded him. Both judicial and legislative branches retain all their prerogatives, and can exercise them at will. The American form of government has not been subverted, and it is in no immediate danger of being subverted.

In the second place, the general public has been given an immensely valuable education on the nature of the nation's highest court and of all courts, and on the nature of judicial review. It has had certain illusions and myths shattered; it has been shown the effect which pressure of public opinion and of political developments has on the judicial process.

Probably a third gain should be discerned in the widespread belief, which the court fight has increased, as to the

need for constitutional amendment. Many of the men who killed the President's court bill will now feel their public obligation to secure, by the amendment method, the rights of Congress to legislate for the nation's economic and social life on a national scale. And opposition to such constitutional formulation will be less because of the events of the past six months.

Finally, the fundamental purpose which the President had in mind when he wrote his second inaugural and when he sent his message to Congress has been achieved. He now has a reasonable assurance that liberal legislation, enacted in response to the will of the people as expressed at the polls, will receive fair and sympathetic consideration from the highest court. The governmental log jam which he confronted has been blown up. So that even President Roosevelt emerges from this losing battle with certain gains of great importance. He can return to the next sitting of Congress with a considered program of liberal legislation and, with the court bugaboo destroyed, quickly reestablish his leadership. The President has been defeated because, at the last, he was fighting for something very different from what he started out to fight for, and because it was something not worth fighting for. But he still holds the key position in the nation's political life; he can still make his second term a memorable one in the devolopment of the American political system.

Our Christianity Is True!

[Editorial Correspondence]

Oxford, England, July 15

IT IS HARD to believe that we are in Oxford, when one is meeting in the hotels, the college halls, and on the street, as well as in the gathering places of the Conference on Church, Community and State, so many familiar American faces. Of the eight hundred appointed delegates and associates, and representatives of Christian youth organizations, more than one-third are from the American side of the water. But taking the Americans and British together, the English-speaking members are scarcely a majority. It is a polyglot assembly. This fact is recognized after every announcement and address, when a translation has to be made in two other languages. Besides English, German and French are also official languages. This taxes the endurance of the assembly but it is a burden which is accepted graciously, as the price which must be paid for an ecumenical conference of the Christian church.

There is no doubt of the ecumenical character of the gathering. In the official list of delegates one counts ninety-six separate "confessions" with representatives from thirty-three countries. Indeed, every major communion in Christendom is represented except the Roman Catholic and the German churches. On the first day we heard the voices of a patriarch of the Greek church, the Bishop of Dornakal, South India, the Archbishop of Canterbury, the Archbishop of Upsala (Sweden), the president of the Protestant Federation of France, as well as Christian leaders such as Dr. John R. Mott whose names are more familiar to the American delegates. The Archbishop of Canterbury presided at the first two plenary sessions and delivered an address on the opening night. That session was held in the famous Sheldonian theater, an ancient building used chiefly for the conferring of degrees by the university. The devotion was led by Professor John Baillie who used to be on the faculty of Union Theological Seminary in New York, but is now in New College, Edinburgh, and Rev. M. E. Aubrey, distinguished English Baptist clergyman, who is at present moderator of the Federal Council of Evangelical Free Churches.

At two points in the archbishop's address he was listened to with almost breathless attention. One of these was his reference to the absence of the Church of Rome from the conference. He spoke calmly but boldly. Deploring this lack in what would otherwise be a fully rounded ecumenical circle, the archbishop expressed the hope that Rome would some day awaken to the seriousness of its isolation and see the facts of the Christian situation as they actually exist, rather than continue a policy of aloofness based upon a situation which was left behind four centuries ago. His other reference was to the absence of the German delegation. They had planned to come, and were finally inhibited by refusal of the government to cooperate or even to give its consent. A gracious letter from the chairman of the frustrated delegation was read. Between its studied lines one could read the unspoken desire for fellowship in this Christian gathering and a yearning for sympathetic understanding of the peculiar position in which these German Christians are placed. The assembly stood in silent remembrance of their German brethren.

It is probably better that the Germans are not here. Their presence would be an embarrassment to the conference and to themselves. The issues which the conference confronts could hardly be discussed freely if a German delegation had to return home to face a government whose hostility to the church would only be exacerbated by the reports from Oxford. And the whole purpose of the conference would be defeated if these issues were not frankly and boldly discussed. The philosophy of fascism and nazism has done more to reawaken and sharpen Christian conviction than any other single factor in the world situation. The claim of the totalitarian state in many countries, and particularly in Germany, has caused Christendom to realize the inestimable importance of the Christian gospel.

For more than a hundred years the church has been engaged in the solemn business of forgetting its gospel. It has not repudiated or denied it, but has allowed it to be so mixed and adulterated with the wisdom of this world that its own unique testimony has been blurred with ambiguity. The fundamentals of the Christian faith have been covered over with secularism, and our churchmanship has proceeded upon the assumption that the church's contribution to human life must be made in terms of prevalent philosophies which have no relation to the Christian faith. The rise of totalitarian states, and the manifest inability of secular society to get itself together, especially since the World War, have set Christian men to the task of digging down to the foundations of their faith, with the result that a conception of the church and of the gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only savior of the world.

This is the dominant note of the conference. The moment you arrive you sense its vibrations in the very atmosphere. If I had to state in a single word how the Oxford conference differs from any Christian conference I have ever attended I would say that it is charged with the affirmation that *our Christianity is true!* This may sound like a platitude or a truism. But it is neither. It is a new note in modernism. All our great conferences, from Edinburgh in 1910, to Lausanne in 1925, and Stockholm in 1927, have been characterized by efforts to make advantageous adjustments of the Christian gospel to the secular situation—political, economic, scientific, educational—with the purpose of impregnating the secular philosophy of life with Christian idealism. That note is entirely absent here. Nobody is talking about *ideals,* Christian or ethical. The talk is about *reality.* And the Christian faith is being reaffirmed as the only reality. The whole body of secular philosophy is under condemnation for its unreality, and its ideology is set up as the antithesis of the Christian faith.

The Archbishop of Canterbury declared that we stand at a moment in history as crucial and decisive for mankind as the period when Rome fell, or the period of the Renaissance and the Reformation. The greatness of the hour is felt by everyone here, and the futility of working along the old lines is acknowledged by all. The attempt therefore is being made to excavate around the buried foundations of Christian faith and make manifest the unique truth which Christianity possesses. There are no skeptics among the delegates. There are no compromisers. The conference is in an affirmative mood, ready to declare that the world has been tragically misled by those very forces of which it has been most proud—its science, its diplomacy, its material successes, its humanistic idealism. And ready to set Christianity as a faith and a way of life sharply over against every other proposal or procedure in which men have placed their hopes.

I say that you feel this in the air. But it becomes explicit in every utterance from the platform. So far we have had only platform addresses delivered at plenary sessions of the conference. But from today onward, the delegates will divide into five sections, averaging about eighty members each, to take up specific aspects of the great affirmation which it is expected will issue from the gathering. These aspects all have to do with the Christian church. What is this phenomenon we call the Christian church? What is its nature and by what authority does it undertake to speak to the present condition of mankind? Upon the church as a historical entity is focused the attention of the delegates. But even here there is a limitation. For it is not the inner structure and creed of the church that we are asked to consider—that is for Edinburgh, next month, when the World Conference on Faith and Order convenes. In Oxford we are considering the church as a phenomenon of history, in its relation to other phenomena of history, such as the state, the nation or community, the economic order, the educational process, and the world of nations.

Each delegate is assigned to one section where, under stress of intensive application for four days, the witness of the Christian church in the specific relationship under investigation will be formulated. It is to be a period of hard work. We are not a passive body brought together to hear brilliant speeches and to adjourn. Rather, the conception is that of a creative body, operating through collective thinking to find for the church its true orientation in the complex conditions of modern life. I will be a member of the section dealing with the church and the economic order. It was hard to make my choice, as I suppose it was for every other delegate, for the other sections were of commanding interest. I should have liked to participate in the World of Nations section where the whole matter of the church's attitude toward the problem of war will come up. In that section are the most famous and influential leaders on both sides of the pacifist controversy—such men as Archbishop Temple and Canon Raven, who have been the leading voices in England representing respectively a defense of the Christian's duty to go to war (under certain circumstances) and the absolute pacifist position. The section is full of equally noteworthy leaders, such as Lord Robert Cecil, Lord Lothian and Sir Alfred Zimmern, and the outcome of their discussion will be awaited with profound interest by Christians everywhere.

I am also drawn by my peculiar interests to the section dealing with education, for it is my belief that the modern church must assume far greater responsibilities for the education of its children than in the past. It was a blunder of magnificent proportions when the Protestant churches complacently committed to the state the education of their children. The Christian Century has spoken on this question in recent months and it is one of the problems upon which there is likely to be much more discussion before the Christian public becomes aware of what is involved.

I would also like to be a member of the section dealing with the relation of the church to the community. This word "community" is a new term with which we will all do well to familiarize ourselves. It means the general social or cultural order, including the nation as distinguished from the particular arm of the nation which we call the state. My special interest in this field of community is somewhat different from that which has found expression so far in the preparatory documents. And I fear it will not find expression in the section itself. I therefore have a kind of conceit that the section needs me! What I should like to see come forth from that section is an interpretation of Christian worship as a corporate action of the Christian community on behalf not only of itself but of the whole cultural community of which the church is a part. I am of course interested in taking the church to the social order, but I am vastly more concerned to see the social order brought into the church.

Our worship is wrongly conceived as an individual experience. It is the corporate act by which the Christian community offers itself to God, including in its offering the whole network of relationships and implications by which the worshiping community participates in the whole social order. The social gospel will always be an alien thing in the Christian church until Christian worship is socialized—that is, until the entire liturgy and the sacraments of communion and baptism, as well as the preaching, are freed from their individualistic interpretation and shown to be primarily and inherently corporate, though with individual implications. As I say, I fear that there is no exponent of this view in the section where it should be

given a hearing, but even so, I have made my choice to sit with the section dealing with the economic order, and the section on community will have to get along without me! Dr. Mott reminds us that we can, however, help the other sections with our prayers, and in this case I offer a special petition!

What a prospect it is that we face in the economics section! In addition to the great urgency and fascination of the subject itself there is a personnel which will make every reader of these words envious (with a Christian envy!) when I name some of its members. There are R. H. Tawney, and John Macmurray, and Paul Tillich, and T. S. Eliot, and Reinhold Niebuhr, and V. A. Demant, and Charles P. Taft II, and John Bennett, and Albert W. Palmer, and Albert W. Beaven, and Justin Wroe Nixon and Mrs. Harper Sibley, and John Baillie, and Bishop James C. Baker, and Professor H. Schönfeld, and Professor Boulgakoff, the Russian refugee scholar now living in Paris—but I must not name any more. We are going to sit together twice a day for five days and discuss capitalism, communism, socialism, and every aspect of man's economic life, not primarily as economists but as Christians. The question before us will be, What is the true witness of the Christian church with reference to the economic life of man? The director of our section is Professor J. P. R. Maud, in whose lecture room in University College our sessions will be held. The probable cleavage in the group will be on the question whether the Christian church may rightly interest itself in economic affairs. If so, shall it take a position in favor of a specific economic system, or shall it stop with the proclamation of principles?

It is easy to see that the days ahead will be stimulating and profoundly significant. This conference is not meeting in a vacuum; its discussions are not of merely academic interest. The whole enterprise is geared into concrete living reality. What is being sought for is an ecumenical mind. We are getting used to this word "ecumenical." One speaker coined the word "Ecumenia" which, with its Christian connotation, he said should be substituted for "Utopia." The Christian mind is seeking a Christendom-wide integration. It may be many years before the church of Christ throughout the world will be both one and catholic, but the stirring of both unity and catholicity is felt already in this conference. And it would not surprise me if, in addition to the pronouncements which will be made, there shall be set up the framework of a permanent organization through which the nascent ecumenical mind can find expression and the world-wide solidarity of Christian believers be made manifest.

CHARLES CLAYTON MORRISON.

With Time

NOTHING more cruel
Than new grown old:
Bough into fuel,
Flame into cold;
Hands into thin dust,
Cloud into air,
Leaf into wind gust,
Song into prayer.

ALICE HOWEY BOOTH.

On Dating Letters

August 4, 1937.

EDITOR THE CHRISTIAN CENTURY:

SIR: Many bad men and not a few good men neglect to date their letters. They should be censured without any recommendation to mercy. They and their kind have provided occasions for false historical judgments, countless legal actions, miscarriages of justice not a few; they have left wills to be the arena for lawyers; they have made history a battleground for controversy. They have given biographers years of toil and, as you say, sir, they have added labors to already overburdened editors. (You will notice, sir, that I have put the date at the head of this letter.)

But why do they do it? It cannot be pleaded that in a world in which Christmas is still celebrated, they have no calendars. It may be because they underestimate the importance of their letters. Who will need to keep so trivial a script? Or they may overestimate its importance. The man is sure to remember *this* letter and when it came! After a close study of such matters I cannot determine whether theirs is the inferiority or the superiority complex. (As man to man, sir, do *you* always find it easy to decide which is which?) But some compromise. They put the date of the month, but not the year. They think modestly of their chances not so much of immortality, but of survival into 1938. For the most part they are right; and still—there is always the chance that the letter dated November 30 may be useful as evidence in a lawsuit, or valuable in a biography, or even precious in the sight of one who remembers them when they are gone into the silent land.

If the ancients had only dated their letters! If a certain Saul of Tarsus, writing to Galatia or Corinth, had given the exact date, what a gain it would have been! Yet even here there is a balance to be struck. What would have become of the scholars who have prepared learned articles on the chronology of St. Paul? It is always a pity to add to the number of the unemployed; and most certainly, if dates had always been put to letters and other documents in antiquity, a number of learned men would have suffered much from lack of work. Think of the gap in the catalogue. "St. Paul: Chronology of: nil."

The English tell us that even in our times the history of England is a little uncertain because the late Lord Balfour had the bad habit of not dating letters.

But the discussion already begins to have an archaic sound. Why trouble about the dating of letters when we do not write them any longer? The secretary, who is not afflicted by our inferiority or superiority complex, will date any communications which we send. And when we telephone we need not begin, "Quiz speaking, August 4, 1937."

Yet there are still those who write letters. May their tribe at least never grow less! And they will put dates to letters great or small. It is unlikely that they will be writing letters to Atticus as Cicero did, or letters to the Romans, but they will run no risks of puzzling their friends or posterity in general. All letters great or small to be dated!

Ever yours, secure in his integrity in this matter,

QUINTUS QUIZ.

The Mind of the Third Reich

By M. Whitcomb Hess

BROWNING'S favorite way of delineating character was through the dramatic monologue: he let his men and women speak for themselves. Applying that method, the unbiased searcher for the truth about the present German national character can find his best evidence in what the Germans are saying about themselves. The thirty thousand volumes pouring from German presses each year—twice as many as in the United States—deal with monotonous regularity with two themes: superiority of the old German ways and glorification of war as a desirable communal experience. Kindermann's authentic survey, *German Literature of the Present Day in the Building of the Nation,* shows three important trends as illustrative of no school but of the mass of independent writers working separately toward a common goal—first, the emphasis on race and nationality; second, the Germans' belief in themselves as leaders in the realm of ideals, a belief that amounts to missionary zeal; and third, their stress on war as an ethnic communal value.

Apotheosis of War and Unity

The *Altdeutschen* of the last century represented a patriotism so narrow that by the bulk of their fellow countrymen they were considered ridiculous in their enthusiasm for the German oak, acorn-coffee, and hatred of French imperialism long after the Napoleonic threat had passed. But now the whole population has gone *Altdeutsch.* Instead of the old exploitation of French conquests, the cruel treatment of Germany by her western neighbors as shown in the Versailles Treaty and the menacing presence of communist Russia on the east are invoked. Beumelburg's recent book, *Artillery Fire Around Germany,* has already gone through two hundred editions. The German apotheosis of war and national unity at once is, however, no mushroom growth of the last four years. It took over three-quarters of a century to swing the nation to her present stand. Von Fallersleben wrote *Deutschland Über Alles* in 1841; but the Germans sang it to Haydn's moving tune through a generation after the Franco-Prussian war before Germany began to be held literally as *"über alles."* As a Prussian educator declared in 1927, "Prussia, to maintain her existence, has been compelled to pursue a cultural policy dictated by the interest of the state." Thus, starting with Germany's unification under Prussian military protection in 1871, and carried on through the Hohenzollern dynasty and the fourteen years of the republic down to Hitler and the Third Reich, the state's individualism has grown rampant.

Ernst Rudolf Huber, a professor at the University of Kiel, in his 338-page work, *The Constitution* (Hamburg, 1937), explains why the social-contract idea has no place in the nazi state. No constitution assuring personal rights is required for the simple reason that in what Professor Huber calls the "people's reich" an individual is nothing, the community everything. "To detect, interpret, and realize the people's will is the exclusive task of the leader and those commissioned by him." It is this will-forming power of the leader that differentiates the "people's reich" from all other forms of "democracy." Since the leader expresses the people's will instead of his own the state cannot be called tyrannous—elections are held to be acclamations of faith in the autonomous acts of the leader, confirming those acts as the "free, secret choice" of the people.

Poetry Versified Propaganda

"From the point of view of the interest of the state" suggests the character of modern German poetry. In the main it is versified propaganda. But the poets find that they cannot sing so spontaneously and well under the nazi strictures and their output remains scanty. Theodor Rall, an Austrian, in his book, *German Catholic Authorship,* appeals to certain prominent poets to assert themselves against the modern German spirit. Comradeship, however, can be stressed as a poetic theme—even though it is the comradeship just of those of German race and nationality; and beauty of nature—even though it is confined to German nature. Gerhard Schumann's *But We Are the Seed,* a second volume of poems, deals with the glory of German traditions and traits. The poet-philosopher Nietzsche continues to hold his own among the German literati as the brightest and best of the sons of wisdom, and books on his life and writings multiply. Frederick the Great is likewise a favorite subject in the field of biography. Parallels between the leader Bismarck and Führer Hitler are frequent. Goetz's play, *The Minister-President,* in which Emil Jannings brings to breathing reality the man of blood and iron, has had extensive showing. The fixed idea of Nordic priority inspires the thousands of volumes on race character; and love of the soil (German soil) is a recurring theme in many essays, radio addresses, novels, short stories and so on. For example, among the current novels, Josef Ponten's *Rhenish Journey* (third in a series of eight) tells of the unique distinction of having German blood and traditions; H. F. Blunck's romance of the Vandal chieftain, Geiserich, is meant to redeem the reputation of the primitive warlord. Many are the hero-novels based on German wars. Among the finest of these is Edgar Maass' *Verdun,* which has to do with the comradeship of German soldiers and ends with these words as its keynote: "We wrest the banners from misfortune and hang them up to the liberating god of Victory."

Christianity Despised

Political relations between France and Germany occupy many of this year's writers in the Third Reich. Beumelburg's *Mont Royal* is a novel built around the Moselle region, where Louis XIV constructed the fortress of that name; and Anton Dörfler's story, *The Eternal Bridge,* has to do with Franco-German relations. Steguweit's popular drama, *The Neighbor on the Left,* likewise refers to France. The moral evidently pointed is that only a strong Germany can exist side by side with the French republic.

Finally, as shown through the dramatic witness of their cultural output, the Germans of today disparage Christi-

anity in order to honor the old Teutonic cults. Eduard Wechssler in his critique of Christianity, *Hellas im Evangelium,* charges it with having failed to assimilate entirely Heraclitus, Plato and Zarathustra. In two significant works on the drama produced respectively by Robert Stumpfl and Peter Süsskand are exhibited a writing large of the Teutonic origins of drama and a writing small of Christian influence. The novel, *The Entrance of Our Good Lady,* by F. A. S. Noerr, tells how Christianity as a myth fused with Teutonic legends in the countries north of the Alps. There is, however, one book among the thousands last year—*The Redeemer Concept* by the Catholic scholar, Adolf Heuser—which protests against the cavalier attitude toward Christ developed in general *belles-lettres* since 1890 as an ominous sign of spiritual decadence—an attitude characteristic of *belles-lettres* in Germany since 1890.

Homeless Religious Radicals

By Herman F. Reissig

BY A RADICAL I mean a person who believes that civilization cannot make further progress within the structure of our capitalist social order and that as slavery gave place to feudalism and capitalism supplanted the latter so now capitalism must be replaced by a socialist economy. The radical sees the maladies of our social order as too serious to be cured by the mild reformism, either of the New Deal or of liberal religion.

By a religious radical I mean a radical who believes that a completely secularist philosophy does justice neither to man's nature nor to man's needs. The religious radical has his spiritual home in the Hebrew-Christian cultus and his political home in the socialist movement; and, if he does not think the two are to be identified, neither does he suppose, after the manner of the conservative, that "religion is one thing, politics another." So far from finding anything incompatible between socialism and Christianity, he is convinced that socialism is the most complete available political and economic expression of Christianity and he regards the present antagonism between Christians, on the one hand, and Socialists and Communists, on the other, as a consequence of the corruption of Christianity and an inevitable but mistaken reaction on the part of socialist thinkers. He would never say, "Christianity *or* communism," even though he cannot be a Communist. He does say, "Christianity and capitalism cannot much longer live together in the same world," even though he knows that no politico-economic system can be a complete expression of Christianity.

The Dilemma

This means that the religious radical is at present homeless. Religious people are, generally speaking, unwilling to accept his radicalism, and radicals are, generally speaking, unwilling to accept his religion. The church thinks he is irreligious and the official socialist movement thinks he is counter-revolutionary. Into the pulpit he may not bring the political and economic insights of Karl Marx and into the radical meeting he may not bring the insights of prophetic religion. He is therefore confronted by a twofold task. Merely to state that task sounds presumptuous, but he knows that it must be undertaken. Christianity must be revolutionized—nothing less—not to bring it "abreast of the times" but to emancipate it from idealistic dualism and eighteenth century liberalism and make it radically Christian. And socialism must be delivered from its secularist bias.

But the given task of the religious radical is the revolution in Christianity. The question is, Can he remain in the official Christian movement while working at this task? I do not know. The outlook is not too encouraging. Last October I resigned the pastorate of my church. I resigned because, after six and a half years of struggle with a huge debt in an increasingly Jewish community, there seemed no possibility, at least under my leadership, of building a strong and significant church. I resigned without a call to another church, or any assurance of receiving one, because I did not know whether I wanted to remain in the pastorate. If one wants to work for the kingdom wherein dwell righteousness, peace and joy, it seems entirely possible that he can work more effectively outside the churches than in them. Such a statement is not set down dogmatically, much less lightly. For one whose deepest roots are in the soil of the church, most of whose friends are in the church, who would rather study and interpret the message of Jesus and the prophets than do anything else under heaven, the thought of leaving the active ministry, or even leaving the pastorate, is anything but cheerful. Not that what one obscure pastor does is important to the church; it is important only if his discouragement is shared by a considerable number. That a very considerable number, particularly of the younger ministers, have a feeling of hopelessness concerning the possibility of making the church an honest and effective Christian agency, my recent experience would seem to demonstrate.

I have in my files a stack of letters from pastors, professors in theological seminaries, ministers in secretarial positions, giving their personal views on the church. Many others have talked to me. It has been amazing to read these letters and listen to the expressions of opinion. If those who have written or talked to me represent any considerable number, one must be both hopeful and pessimistic—hopeful about the outlook for a revolutionized and vitalized Christianity; pessimistic about the outlook for the churches.

Revealing Letters

Here is a letter from a New York minister of international reputation. He says: "I feel finished [with the churches] at times, but I still trudge on because I seem to feel that there is life in the churches if we can keep the spark from dying. . . . Who knows but that the increasing turmoil of this dreadful age will bring a reaction which perhaps in the end will give us a Christianity not unlike

primitive Christianity under the pressure of Rome?" Says a leading Brooklyn pastor, "I know something about how hard it is to stay in the church."

One of the most interesting comes from the young associate pastor of a large church in New Jersey. See what a fine spirit he has! "I am deeply concerned over the welfare of every person here, whether he be a conservative, a liberal, or a radical, and I am doing all I can to minister to the needs of all the people with whom I am working. But I see no way that anyone can lead a full Christian life without consciously working for a new society. The majority of the people will not, I am convinced, be able to see that, and sooner or later I shall find myself in conflict with those who see religion only as a purely personal concern. . . . It will probably be only a matter of time before I shall have to keep quiet or leave the church." There is something to think about in the statement that the majority of people in this Christian church will not be able to see that a Christian must consciously work for a new society!

From Tennessee comes a letter, written by one of the humblest and bravest men I know. He had just preached the sermon at the ordination of Howard Kester, who is giving his life to the sharecroppers. "I reminded the candidate that if in his adventures for the kingdom he gained any honors we in the church would gladly claim them but if he got into any mess he could stew in his own juice. . . . I had a whale of a time being bad. . . . I boiled with indignation while Howard was being grilled." (Has it come to the point where "being bad" in the churches is the same thing as trying to act like a Christian?)

'He's a Radical'

From central Pennsylvania a young minister writes that he has "about reached the end." His church is a difficult field from any point of view, but such success as he might have had has been undermined by conservative opposition to the social application of Christianity. Almost desperately, he is looking for another church. His chances are not good. He is able, patient, by no means a belligerent proclaimer of unpalatable truths. But the decision of the great majority of pastoral committees will be, "He's a radical," and that will be the end of the matter.

The next letter in my file is from a pastor in one of the large cities of the northwest. I should hardly call him a radical. He is just a good liberal, in my opinion one of the clearest minds in the ministry, as well as a terrifically hard worker. He, too, has a church which probably stands no chance of growing under any leadership. Several pastoral committees have considered him. He thought the last one might recommend that he be called. But no, he was turned down. Reason given? "Too radical!" Consider these sentences from an Episcopal rector in the middle west: "I am very unhappy, as I know many others are. . . . I feel that perhaps we men who want to do our duty will have to get into some other work, *but where I don't know.*" (Italics mine.)

Here, finally, are two letters from professors in theological seminaries, both of them internationally known as authors and preachers. The first says, with reference to the possibility of my leaving the pastorate, "I am sorry but I quite understand." The other, writing in a vein of deep discouragement, confesses that when he observes what is going on in the churches it feels "like a flight down at sunset."

An able young minister on Long Island tells me that he will leave the pastorate as soon as he can find other work. The assistant rector of a church in greater New York, of whom to think is to think of Christian courtesy and selfless devotion, says that he just does not know what he is going to do. Actual experience has taught him that the doors of the churches are shut against him. For, in addition to being a thoughtful preacher and a considerate pastor, he is also an active Socialist. Profoundly religious, he does not relish the idea of working in secular movements. Homeless!

Objections and Advice

To all this two objections may be raised. It may be said that if the religious radicals are not happy and are not getting on it is their own fault. If they would stay at home and be the pastors they ought to be instead of running around to all sorts of meetings and conferences; if they would strike a wise balance between the prophetic and pastoral ministries; if they would think a little less about turning the world upside down and give a little more attention to *Seelsorge;* if they felt as much obligation to building their congregations as to building a new social order; if—and this criticism comes from some religious radicals—if they would put a little less "moralistic" urgency and advice in their preaching and a little more of the profound insights of orthodox evangelical religion, they would be happier and, also, more useful.

To which I answer: I know no radical pastor who is not sensitive to these criticisms. Those with whom I am acquainted do not dislike pastoral work nor try to pretend it is not important. Furthermore, most of us entered the ministry knowing well that we were not called to be either pulpit stars or politicians and economists. The ideal some of us held before our eyes was that of a man going quietly and thoughtfully about his parish during the week, giving assistance here, putting in a helpful word of encouragement there, and on Sunday entering his pulpit to give his people whatever light and strength for the way he had been able to find. And some of us, agreeing that we had been "too moralistic" in our preaching, have tried to preach a more fundamental gospel of sin and grace. The prescription has not worked so well; partly because of our own weakness but more, we suspect, because the churches, having been for two hundred years or more accustomed to a sentimental, nationalist, capitalist version of the gospel, think the pastor is a dangerous extremist or, at best, a Don Quixote tilting at windmills, if he tries to preach a realistic gospel and build a significant church.

Why Pastoral Work Loses Zest

If, in order to help his people think intelligently, the pastor sets up forums, for example, and finds that the main body of his congregation will give him no help, then he is likely to lose some of his zest for coming to their homes. I could name radical ministers who in the first years of their present pastorates worked themselves half to death trying to do everything that the old-time shepherd of souls would do and also trying to preach sermons that would not be an insult to intelligent people. Now, perhaps, they do seem

to be more interested in "other things" than in their church work. Laymen who wanted to move along in the old ruts, hear sermons which upset none of their ideas, ignore the tremendous social currents of our modern world, should ask themselves who is responsible for their pastors' loss of zest.

Mid-week prayer meetings, for example. How some of us hated to give them up! The very people who wanted us to be "more religious" would not come. We labored to make the organizations of the church something more than social clubs—wanted them to have a religious as well as a social character. We got little support. Instead we were asked to boost card parties and bazaars. "Give us more religion!" Indeed! It looked sometimes as if the people who raised that cry wanted a combination restaurant, vaudeville and department store business during the week, topped off, on Sunday morning, with a sermon taken from *Poor Richard's Almanac*. Not religious, these radical ministers? Contrast the moving power of the devotional periods in some of their conferences with the deadly, routine dullness of many official church meetings!

The Real Test

The other objection runs something like this: Among our ministers there are many who stand for a radical religion. They may sometimes be discouraged, but they still have faith in the church, have no intention of leaving it, and their congregations go along with them. If the religious radical will be reasonable he need not be homeless. Let us see! It will, I think, be agreed that the test of the church is not in what editors, itinerant prophets and seminary professors are saying but in *what pastors are able to do with their congregations*. There are ministers who are doing great work as leaders of individual churches. They are preaching an honest, forthright gospel and they are making some headway. But from the viewpoint of the religious radical the men who are doing this are pitifully few. And even they face constant and powerful opposition. They are by no means secure.

Who are some of the men who are fearlessly dropping the Christian plumbline on our civilization and our churches? These names will at once occur to all of us: George A. Coe, Halford Luccock, Harry Ward, Hubert Herring, James Myers, Reinhold Niebuhr, Charles Clayton Morrison, Jerome Davis, Kirby Page, Frank Kingdon, Sherwood Eddy, Francis J. McConnell, to name no others. Not one of these men is a pastor! I thank God for every one of them. I do not assert that they meet with no opposition. They are honest and brave men. The fact remains that it is one thing to lecture to students, write editorials and books, make speeches across the country. It is something else to work week in and week out with a definite group of people.

Sometimes a pastor is tempted, after reading a ringing article or listening to a bold conference speech, to cry: "You say what should be preached; it is we pastors who have to preach it—and stay to take the consequences! You say what Christian people should do; it is we pastors who must try to get them, a quite specific group of them, to do it!" The test is in what the local pastors are saying week by week in their pulpits, in what little groups here and there are actually doing! Bravely and boldly the professors tell young seminarians to preach a realistic gospel—and wave good-bye to them from their bombproof dugouts as the young hopefuls go out to the battle. Every week The Christian Century, to take one shining example, brings articles and editorials which weigh our churches and social order in the balance and find them wanting. Every morning's mail brings to the pastor's desk a blast of trumpets. The pastor can do one of two things. He can listen to the trumpets and go back to his work as if he had not heard. Or, he can set the trumpets to his own lips—and get into trouble.

Academic and Editorial Dugouts

Are the professors and editors radical because they do not have to pay for church buildings, balance budgets, secure new members, or did they take the first opportunity of slipping into what one of them has himself called "bombproof academic and editorial dugouts" because they couldn't take it? However that may be—and it is said with thanksgiving for these men—we who have tried to be radical pastors are often tempted to say to the radical author or lecturer: "Please, Mister, take my church for a while. Humbly and gladly would I sit at your feet and learn how to be a religious radical and build a congregation at the same time." It should be added, remembering several recent academic casualties, that one had better get himself a *full* professorship before setting an unmuffled trumpet to his lips.

What are church leaders going to do about the increasing number of pastors who have reached or almost reached the end of their endurance? What are the avowed liberals in the church going to do about it? Are they going to confine their support to sympathetic words spoken in private? Or are they going to give definite and organized support to the pastors who are trying to do in their churches what the prophetic leaders are asking them to do? When one looks at some of the men to whom I have referred in this article, sees their humble and devoted spirit, listens to their earnest assertions of faith in God and in Christ, notes how little they care for mere self-advancement, he finds it simply unthinkable that the official church will say, "Sorry. No place for you."

On the Death of a Saint

A GIANT pine, magnificent and old,
Stood staunch against the sky, and all around
Shed beauty, grace and power. Within its fold
Birds safely reared their young. The velvet ground
Beneath was gentle, and the cooling shade
Gave cheer to passers-by. Its towering arms
A landmark stood, erect and unafraid,
As if to say, "Fear naught from life's alarms."

It fell one day. Where it had dauntless stood
Was loneliness and void. But men who passed
Paid tribute—said: "To know this life was good.
It left its mark on me. Its work stands fast."
And so it lives. Such life no bonds can hold—
This giant pine, magnificent and old.

GEORGIA HARKNESS.

Should Preachers Be Revolutionists?

By J. H. Marion, Jr.

ELSEWHERE in this issue of The Christian Century appears an article which, without being so labeled, gives the American church world a view into the reasons which impelled Herman F. Reissig to resign his Brooklyn pulpit and accept the secretaryship of the North American Committee to Aid Spanish Democracy. On the face of it this change on Mr. Reissig's part is nothing to become excited about. Plenty of ministers have resigned before, and have gone out from snug berths not knowing where they were to find the next job. But in view of the reasons given for Mr. Reissig's action, and the kind of ministry he had sought to carry on in Brooklyn, the thing that has happened in his case appears to me highly significant, just as is the article which he has written.

Indeed, viewed against the background of an earlier article in these pages, this young minister's action is nothing short of dramatic. I refer to Mr. Hubert Herring's provocative piece entitled "Union Seminary Routs Its Reds." (The Christian Century, June 13, 1934.) Aroused by what seemed to him a high-handed suppression of liberal activities in the Union student body, Mr. Herring lamented the milk-and-water quality of many a minister's social passion and pleaded for more social revolutionaries in the pulpit. What we need in the ministry, he said, are fearless and flaming radicals like Percy Bysshe Shelley. Well, Herman Reissig is that sort of man. If any young leader in the American pulpit comes nearer to being a Percy Bysshe Shelley, he would be hard to find. "Some of us," he once wrote, "are a little tired of saying one thing in a ministers' conference and something a little different in our pulpits." He believes in calling a spade a spade. He has been a brilliant and vigorous exponent of the frontal attack in preaching. He has openly and fearlessly taken sides in the social struggle. The heart of Hubert Herring must often have grown warm as he thought of Herman Reissig!

A Wise Decision

Reissig is out of his Brooklyn pulpit, and into work of a sort which makes it seem improbable that he will ever return to the ministry. Many religious radicals will say, "Too bad!" I don't! Much as I admire Reissig, deeply as I share many of his convictions, and grateful as I am for his courageous leadership, I frankly believe that he made a wise decision. Of course the church needs men of his type, desperately. Our generation is perishing for lack of the message which such a man is superbly equipped to bring. But the pulpit of a typical church is hardly the place for him. It would, for one thing, be like chaining an eagle; but there are other reasons which I think go deeper still.

The very nature of his task makes it difficult if not impossible for a minister to be a revolutionary, even though we think of "revolutionary" only in terms of the speed and not the method of social change. Endless trouble and confusion are bound to result from the assumption that ministers serving churches and Christian social workers without churches should be given the same training and should use identically the same strategy. To the Christian aim of turning the world right side up for God, of improving the social order and establishing justice and peace, there should be none to take exception. The passion to accomplish this task ought to be a fire burning in every Christian's bones. It ought so to inflame some of us that we shall be uncompromising revolutionaries of the sort that Reissig is—in thought, word and deed. But to expect all Christian workers to employ the same tactics regardless of their tasks is a good deal like expecting a man to hunt quail and rabbits with the same dog. My conviction is that pastoral ministers, if they are to be supremely effective, cannot, whatever be their ideals or philosophy, employ the methods of the revolutionary. A careful distinction at this point would, to my mind, resolve much of the conflict now raging over Christian ways and means.

The Danger of Too Many Shelleys

When you really stop to think about it, isn't it rather staggering to imagine what might happen if all our seminaries suddenly turned loose upon the churches a flood of Percy Bysshe Shelleys? That all preachers need a measure of the Shelley spirit I gladly grant; but I cannot imagine a Shelley, even in the most clerical of garb, being of much help in a sickroom, or at a deathbed, or even in leading people in the art of public worship. One honors our radicals who blaze with holy wrath at our social ills, but one cannot forget that a minister of Jesus Christ is commissioned to do something besides blaze; and unless theological students learn that something while in seminary, it is rather pathetic to think what will happen to them when, as pastors, they are called on for those age-old priestly ministries which individual hearts have always required. The supposition that the work of the modern ministry can be carried on by men who are prophetic, wholly prophetic, and nothing but prophetic, is an illusion under which too many Christian radicals labor.

My contention rests, however, on a deeper foundation than the mere need for priests. There is a very sound reason why, even in his prophetic task, the minister cannot employ revolutionary tactics. That reason is the people with whom he deals and to whom he is united in a form of holy wedlock. Our modern revolutionaries, young and old, are nobly taking upon their hearts the sufferings of the exploited and oppressed; but who is to bear sympathetically and redemptively in his own body the sins of our poor blind churchmen? I claim that if a man serves a church he must in a sense, as a follower of Christ, take those sins upon himself.

What I mean is this. By his study and vision an alert minister will likely be freed from those sins of indifference and inertia which tend to keep our social order pagan. But many of his people will not, for the mass mind, even though superficially Christianized, moves like molasses in January. It is the minister's task, of course, to try to redeem his people of these sins—but how shall he do it? By feeling his own superiority so keenly that he runs far ahead

of them in thought and action? That was the method of the zealots in Jesus' band, but not the method of Jesus himself. Jesus did say, "I came to cast fire on the earth," yet all through his ministry runs a golden thread of vicariousness—an appreciation of others' mental blindness which tempered his words and methods to the people's spiritual state because they were not ready to bear anything more just then. There are, after all, various ways of casting fire on the earth, and who will say that the minister who for his people's sake casts it temperately when his greatest passion may be to cast it wildly, is not bearing just as painful a burden as some of his brothers?

The trouble with many pulpit revolutionaries, one suspects, is that they would not be willing thus to take upon their hearts the sins of an ordinary congregation and in love to accommodate their preaching approach to their people's vision. They could take upon themselves the sufferings of socially victimized men, but the sinful social blindness of people who *don't* feel the sufferings of the poor—that, one fancies, they would have little patience with! They could be vicarious sufferers with our Lord in one realm, but not in another. As if the sinners they condemn did not need quite as sympathetic treatment as the sufferers they pity!

Cannot Ride Roughshod

Now I submit that a man who takes a church must do both; and, doing both, his method of helping the suffering poor will inevitably be modified by his simultaneous vicarious identification with the sinful blind. He will know that he cannot ride roughshod over his people's prejudices. He will know that, just as a minister who comes into a church and tries to revolutionize its machinery within three weeks (turning off the Sunday school superintendent, spouting strange orders to the organist, and revamping the morning service from invocation to benediction) will likely kill his influence, so the minister who employs a revolutionary social strategy will rarely get as far in the end as the man who, in compassion, partially bears his people's blindness for their sakes.

Talk about forgotten men! If a host of Percy Bysshe Shelley's should suddenly be charged with the pastoral care of our churches, the greatest group of forgotten men in the country would be the people in their pews! Imagine a Shelley, for example, dealing with Schweitzer's Africans! Well, civilization also has its primeval minds who should be treated with the same patience and compassion as are shown by the gentle doctor of Lambarene.

But the question comes: If not in the pulpit, just where shall our revolutionaries work? The chief possibilities are three: the pen, the classroom and the soap-box. Now and then we hear of a conservative preacher resigning his pulpit to become an "evangelist." Because his interests have narrowed or the souls in his field are not being saved fast enough, he takes to the road. The "romany trail" is more congenial to his spirit. It's a good deal like that with our social revolutionaries. Except for the content of their message, they are one in spirit with the Gypsy Smiths and Billy Sundays. Both cry loudly, Repent ye! Both want mass results. Both are impatient for sudden and drastic changes. But in the average pulpit a man cannot long maintain such hopes and demands without breaking his heart and, very likely, imperiling his pocketbook. Rebel against it as he may, that is what a pulpit is and what it seems destined to be for some time to come. Thus for the social revolutionary the moral equivalent of the romany trail seems a necessity.

The present situations of our outstanding Christian radicals confirm this view. As Reissig himself has asked, where do you find such men? Not in regular pulpits! They are editors, teachers and writers, all sufficiently exposed to mass indifference to suffer discouragement, of course, but none dependent for moral and financial support upon a single apathetic and insensitive congregation. And cramped as they may feel at times, they are far freer to be themselves than they would be as pastors—even though they do sally forth now and then to turn some pulpit, with fine results, into a soap-box!

The Christian revolutionary has his place, but for the sake of both his power and his peace he should fight shy of a conventional pulpit. Someone, if I remember correctly, called Percy Bysshe Shelley a "poor ineffectual angel." One wonders if that is not also a perfect description of what a thoroughgoing Shelley in the pulpit will invariably become.

BOOKS

The History of a God

THE INCREDIBLE MESSIAH. THE DEIFICATION OF FATHER DIVINE. *By Robert Allerton Parker. Little, Brown & Company, $2.50.*

THE greater part of Mr. Parker's book deals with the story of the man who today is worshiped as God incarnate by twenty million people of varying complexions in many parts of the world. He at least claims they are so many, and there is no way of testing his claim. Mr. Parker convincingly identifies Father Divine with one George Baker, the son of former slaves, who was born in Savannah about sixty years ago and grew up at a time when messiahs were numerous among the Negroes of the deep south. As a young man Baker went about preaching his divine sonship, an activity which brought him six months in a chain gang. In this experience Mr. Parker discovers the psychic trauma which forced its victim to overcompensate. After his release Baker traveled northward, worked as a gardener in Baltimore, preached in Negro churches, gradually evolved a gospel of his own from various sources, and in 1919 appeared as Major E. Devine in Sayville, New York. The facts concerning his transformation into Father Divine, God incarnate, are very recent history. Mr. Parker reports them in detail and adds information concerning the Divine finances, the amazing Divine nomenclature, and the outstanding disciples of the Divine cult.

But the author's real interest lies in the social conditions that create messiahs. Divine's claim to godship is of course no extraordinary phenomenon; history records many theophanies, and today every insane asylum contains at least one god in the flesh, male or female. But Divine, in spite of his aberration, is able to live in the world because he has convinced vast numbers of people of the truth of his pretension. What made his success possible? A number of factors. Among them are his own forceful personality and the canny business sense which enables him to live in the "abundance of full-

ness" while professing indifference to material goods. Again, messiahs generally appear among the downtrodden, people who need some antidote to the bitter sense of their unimportance in a world which uses them cruelly—and the Negroes of these United States fit the part. But most interesting is Mr. Parker's belief that among such groups the communal consciousness that characterized primitive man has not been dammed by the individual consciousness of civilization. When Father Divine bids his disciples "relax their conscious mentality" and yield to the "omnilucence" of his spirit he releases the collective response which makes of the individuals who share it valuable parts of an all-embracing whole. As the symbol of the group consciousness he generates an emotional state which differs no whit, Mr. Parker avers, from the transports of the great mystics—the author quotes Teresa of Avila, Henry Suso and John of the Cross. Whether one agrees with the implications of this idea or not, one is grateful to Mr. Parker for having so thoroughly recorded the history of a god while the god still dwells in Harlem. The facts are available for all who are interested in the ways of man with the divine.

CECELIA GAUL.

Books in Brief

THE LIFE AND DEATH OF A SPANISH TOWN. *By Elliot Paul. Random House, $2.50.*

The flood of books on the Spanish civil war is just starting, but no matter how many and how notable may be those still to come, there will hardly be another more moving than this. Elliot Paul, American writer who has lived in Europe ever since the A.E.F. left him behind there, has written of a single town in the Balearic islands and of its fate in the present madness. For more than two hundred pages he simply moves up and down the streets of this little town, stopping at almost every door, chatting with almost every person whom he meets on the streets. At the end of that time the reader knows practically every inhabitant of Santa Eulalia—knows each one as an individual. Consequently, when the revolt breaks out and the firing squads and the bombing planes go into action, the fate which overtakes Santa Eulalia is a fate meted out to individuals, and therefore takes on an individual intensity which is almost unbearable. The author does no pussy-footing about his own views on the conflict; he is heart and soul for the republic. Nevertheless, he sees those who die as fascists quite as clearly in their individual capacities, with their individual virtues, as those who fall on the other side. There is a right and a wrong side in Spain; Mr. Paul leaves no doubt as to which he holds to be which. But he makes it equally clear that there is one common victim of the whole horror. That victim is humanity.

FLOOD-LIGHT ON EUROPE. *By Felix Wittmer. Charles Scribner's Sons, $3.75.*

Here is another book which attempts to put into one volume a summary of the European situation as of, say, about May 1 of the present year. The political conclusion to be drawn from this descriptive statement is suggested in the book's sub-title: "A Guide to the Next War." It is said that the author is a Swiss who has recently enjoyed considerable success in this country as a lecturer on foreign affairs. If so, one can only regret that in essaying the difficult but important task of making the complex European situation clear to an American audience he should have fallen victim to the American craze for "pepped up" writing. Mr. Wittmer really knows what he is writing about. His book should prove immensely valuable for such Americans as are ready to do some solid studying on current world problems. Unfortunately, however, they will find it necessary to put up with a style which at times reads like a burlesque of the sort of thing Mr. Hearst is supposed to expect of his staff writers. The book, to revert to an old and overworked pun, is a lot better than it sounds.

Books Received

A Modern Translation of the Book of Ecclesiates. Qoheleth. By Louis Kalus. Published by author. No price given.

Yearbook of American Churches. Edited by H. C. Weber. Association Press. No price given. The authoritative statistical record of religious activities in the United States for the two years, 1935 and 1936. Issued under the auspices of the Federal Council of Churches and superseding the previous yearbook issued in 1933 and also edited by Mr. Weber. The standard reference work in its field.

To Drink or Not to Drink. By Charles H. Durfee. Longmans, Green, $2.00. (To be reviewed.)

The History of Occidental College. By Robert Glass Cleland. Published by the college. No price given. The well written history of a college which, founded just fifty years ago, has grown up with Los Angeles, where it is located.

Three Typical Beliefs. By Theodore Gerald Soares. University of Chicago Press, $1.50. (To be reviewed.)

The Future Belongs to You. By Roy A. Burkhart. Abingdon, $.35. An attempt to help young people arrive at a philosophy of life.

The Christian Use of Money. By Irwin G. Paulsen. Abingdon, $.25.

What Jesus Means to Me. By Raymond Calkins. Abingdon, $.35.

The Great Migration: The Atlantic Crossing by Sailing Ship since 1770. By Edwin C. Guillet. Thomas Nelson & Sons, $4.00. (To be reviewed.)

Europe in Arms. By Liddell Hart. Random House, $2.50. (To be reviewed.)

Government in the United States. By Claudius O. Johnson. Crowell, $4.00. (To be reviewed.)

Religion in Transition. Edited by Vergilius Ferm. Macmillan, $2.75. (To be reviewed.)

Shadow on the Land. By Thomas Parran. Reynal & Hitchcock, $2.50. (To be reviewed.)

CORRESPONDENCE

'Wanted: Rich Men's Sons'

EDITOR THE CHRISTIAN CENTURY:

SIR: I'm surprised that Clarence Seidenspinner had the nerve to sign that "belly-ache" article. And of course if he hadn't signed it, it would be easier to say mean things about him. He reminds me of an experience Mark Dawber had as he talked to a group of ministers in Philadelphia. It seems that he was bringing before that group an appeal to help the rural ministers whose salaries are "below a living wage" and far below. A poor minister with a salary of $8,000 per year ventured to suggest that it wouldn't be fair to such a group to help them financially, it would "rob them of their chance to be heroic." To which Mark Dawber answered, "But to help them gives you a chance to be heroic." Let poor Seidenspinner seek out a Wisconsin minister whose salary is less than $1,000 per year and help him buy some of the luxuries that $1,500 buys and share them with such a one. Then come home to preach a sermon on "Life is to give."

Alexandria, Neb. V. K. BROOKS.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with a profound sense of sharing in a common experience that I have read "Wanted: Rich Men's Sons," by Clarence Seidenspinner. The writer of that article has eloquently described the handicaps suffered by an underpaid ministry—handicaps not only to a minister's happiness, but handicaps to his usefulness. I wish that the article could be reprinted in the form of a pamphlet and distributed far and wide among the laity.

A church that does not pay its minister a sufficient salary fails

to command the best that its minister could give them. On the other hand if a poor church is making all the sacrifices that it can stand, then the pastor has an incentive to do his best in spite of his limitations. The same issue of The Christian Century contains an account of Cuyler Memorial Presbyterian Church, Brooklyn, described as "the nearest thing to a labor church," under the ministry of Dr. David M. Cerey. That church probably has no rich people, but I can imagine that its minister is happy, even though the salary may be small. It is serving a church that has abundance but gives meagerly that paralyzes a minister's powers.

First Unitarian Church, CHARLES G. GIRELIUS.
New Orleans, La.

EDITOR THE CHRISTIAN CENTURY:

SIR: Can you tell a puzzled inquirer how it ever came to pass that in one and the same issue of The Christian Century there should have appeared two articles of such diverse spirit as "Lift Up a Standard" and "Wanted: Rich Men's Sons"—the one a heroic appeal of the great leader of the German Christian church, who has since passed into prison, for steadfast loyalty to the Christian faith, regardless of all consequences; the other a plaintive plea for a soft and cushioned life, from which all hardships and self-denials should be removed? Such distinguished apostles of poverty as Jesus, Paul, Francis of Assisi seemed to feel that the poverty and hardships of their lives were no obstacle to the vigor of their spiritual life or effective ministry.

Sandwich, Mass. JOSEPH B. LYMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: More rich men's sons in Christian theological schools might benefit our churches, as Clarence Seidenspinner so well says. But why salaried pastors at all in poor communities, where poverty keeps millions at home? In Britain, such churches have had lay pastors from the time of John Wesley. These never accept one cent in pay. Recently more than fifty members of Parliament from the British Labor party were lay pastors in their home churches. They were proud to speak for their Master and Savior, though they knew nothing of Hebrew and Greek, but much of charity, of meditation and prayerful contemplation, and of true Christian companionship. Is a church member a good reader so that he can read a sermon, ten minutes long, written by one of the saints? Does he, like Jacob, wrestle with the angel in prayer, and prevail mightily? And is he earning his living on the farm, in the shop, in the school or office? What more is needed, be such an one man or woman? Written sermons, very brief, are the best. God save our churches from the vanity of the gift of gab, and from long winded prayers!

Seattle, Wash. JOHN W. HOLWAY.

Another Church Out of Business

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in the article, "My Church Stayed Out of Business," in the issue of July 14. My interest was heightened somewhat by the fact that my church went out of business seven years ago, and is out permanently by a vote of the church. Our plan is very similar to the one outlined in the article you printed. We pledge each year 115 per cent of the budget; the 15 per cent is for shrinkage of one sort or another. At the end of the first year we had met a debt of several hundred dollars in current expenses, had enough in the treasury for budgetary expenses for several months and $1000 in a savings account at a bank. This, however, does not represent the major worth of the plan to our church. The chief value lies in the fact that our workers have been released to do the real work of the church; in the spiritual blessings that have come to the church as a whole, and to the individual members who have learned to give to the support of the Lord's work rather than to have their money extracted from them by some scheme or device. We heartily commend the plan to any church that has the faith to undertake it. To break the traditional habit of many years will not be easy. Let the pastor be prepared to sweat if he undertakes to lead his people to adopt such a plan. They will bless him later, however.

First Baptist Church, H. C. GILLESPIE.
Cincinnati, O.

The Question Box

Will you kindly throw some light on the following statement made in the editorial, "Jewry and Democracy," in The Christian Century for June 9, "That modern Jews are not the descendants of the ancient Hebrews is probably a fact"? L. W. S., Marshfield, Mass.

IT is the testimony of the authentic and trustworthy sources of history in the Old Testament that the Hebrew state came to its close and the nation disappeared before the middle of the fifth century B.C. The narrative contained in the Samuel-Kings document abounds in accounts of defeats, massacres, deportations, which, allowing for exaggeration, show that the little Palestinian states were the victims of almost incessant invasion, spoliation and dispersion. With a few brilliant exceptions, such as the reigns of David, Solomon, Ahab, Jeroboam II and Hezekiah, there was no period in which the Hebrews were not tributaries of such neighbors as the Philistines, Syrians, Assyrians and Babylonians, to say nothing of the Persians, Greeks and Romans who were later and equally troublesome borderers. The crests of these dislocations and deportations were the overthrow of Samaria in 721, when as Sargon asserts, he removed 27,300 of its people, and scattered them in various parts of Assyria and Media, where they were apparently absorbed into the native population; and the successive catastrophes which befell Jerusalem at the hands of Sennacherib in 701, when forty-six cities were destroyed and 200,000 captives were transported to the East, and of Nebuchadrezzar in 597 and 586, when the city was first plundered and later burned (II Kings 24:18-25:21). The least resourceful of the inhabitants were left, but a great company was removed to the east, and many took refuge in Egypt.

Thus the Hebrew state came to its end. Groups of Hebrews survived in Samaria, where a little company has persisted to the present time; and in Babylonia, Medea and Persia, where communities attempted for a time to maintain their loyalty to the traditions and customs of the nation. The word "exile" has been used familiarly to designate this period of dispersion and the people who were deported from Judah. They were supposed to have returned after something more than a half century of absence. As a matter of fact there was no such period and no such return. The word as the designation of a period is a misnomer. It does not occur in the Old Testament as the description of an era or a company of people. It is a modern term devised to set forth only the patriotic beliefs, or at least the representations, of the Chronicler, who lived at least two centuries later, at a time so late that authentic records were unobtainable, and romance had displaced history. The books of Chronicles were written to support the view that the Hebrews in Babylonia, after the seventy years foretold by Jeremiah (25:11; 29:10), and in supposed fulfillment of that prediction, returned practically *en masse* and reconstructed the city of Jerusalem and the province of Judah. It is not tenable in the light of the facts freely spread on the contemporary records, particularly those of the two prophets, Haggai and Zechariah, whose ministry fell in that period, and on whose heroic efforts the difficult and long delayed project of rebuilding the temple depended rather than on the activities of the incredible alleged number of returning expatriates. That there were groups of Hebrews who made their way to the province in the years of its struggle to survive need not be doubted. But there are many evidences that such a venture was too doubtful and hazardous to appeal to more than a few of the venturesome.

The failure of the devoted efforts made by Haggai and Zechariah, the lamentable description of conditions given in the anonymous fragment "Malachi," and the depressing report made by the committee who waited upon Nehemiah in Persia prove that the old Hebrew stock had practically disappeared from the land and from history. That the population which had taken possession of the province was the pagan clans around, the chief of which was the Edomites, that intermarriage with the heathen was the common practice, that the speech of the people was a foreign patois, and that the pioneers of the Judaism which superseded the Hebrew civilization were Nehemiah and Ezra—these are a few of the proofs that the Jews who succeeded the Hebrews were a new race. (This subject is discussed with full documentation in the writer's volume, *The Jew Through the Centuries,* particularly in chapters IV and V). H. L. W.

NEWS *of the* CHRISTIAN WORLD

Lobbyists Win In California

Gambling and Liquor Advocates Have Way With Legislature—Asilomar Conference Ground Leased

(Correspondence from Northern California)

San Francisco, July 20.—The California legislature registered a new "low" in popular esteem this year. Rev. Lawrence Wilson, Congregational pastor of Sacramento, observes: "It is common knowledge that lobbyists of liquor and gambling interests, with their inevitable tie-ins, have been the most powerful and shameless since the time of Governor Hiram Johnson, when he cleared capitol precincts of a notorious lobby. Moral visibility has been low. Night sessions contributed largely to the blurring of issues. Most of the legislation which might be called questionable, was passed late in the evening, often amid scenes of disorder. A local paper published a full page of pictures of solons, in night sessions, in various attitudes of repose, several of them obviously sound asleep."

Franklin Hichborn also, before the Commonwealth Club, declared: "Today those elements that made up the machine of 30 years ago are as completely in control as then. One legislator, not reelected, came back as lobbyist for a utility and was paid $28,280 for four months' service."

The old age pension was liberalized, allowing a recipient in addition to his $35 per month from the state to receive $15 for working or from relatives (if he can get it). Military training for the six state colleges passed after a struggle, but only on an optional basis.

* * *

Events at California Seminaries

Dr. Jesse H. Baird will be installed president of the San Francisco Theological Seminary at San Anselmo on Nov. 9. Prof. John Milton Kelly of the Westminster Choir School of Princeton is the new professor of music, and Dr. Margaret Tappan, instructor in education. Dr. Clifford Drury of Moscow, Ida., is to begin teaching church history and missions the year following.

Dean Lewis J. Sherrill of Louisville will address during the week-end of Nov. 14 the Western Regional Conference of the American Association of Theological Schools.

Elmer A. Friddell, Seattle correspondent of The Christian Century, has joined the faculty of the Berkeley Baptist Divinity School, resigning his important church in Seattle.

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United Church Has Dialogue Sermons

One of the features of the union of the Temple Methodist Congregation with the First Congregational Church is the evening dialogue sermon in which the two pastors, Edgar A. Lowther and Jason Noble Pierce, discuss current issues. This method has been utilized in Catholic pulpits but this is the first effort of its kind in a Protestant church here. It is attracting wide interest. In the merger each church pays its own minister and secretary; other expenses are divided.

* * *

Religion at The Fair

An interfaith committee, under the chairmanship of Rabbi Rudolph I. Coffee, which meets regularly, is seeking adequate recognition for religion at the 1939 San Francisco International Golden Gate Exposition. One of the suggestions has been for the erection of a permanent chapel for aviators on the artificial island which is rising in the bay for the fair grounds. The site will become a permanent air base. Competing displays of denominational achievements are not being encouraged.

* * *

Last Conferences Held At Asilomar

The lovely grounds at Asilomar have been leased for hotel purposes by the Y.W.C.A., which found recurrent operating deficits excessive. However, several conferences have again been held on the site. The Missionary Education Conference July 18-23 heard Cass Arthur Reed of Pomona on "The Moslem World," Dr. Jesse Wilson as chapel leader, and J. W. Bailey, A. D. Stauffacher, Mrs. R. W. Blosser and Mrs. Winona Haner.

Congregationalists are gathering for the 13th time July 24-31. Robert W. Gammon and Obed S. Johnson, chaplain of Wabash College, are coming from the middle west. Seminars are offered by Raymond C. Brooks, Edward V. Tenney and Lawrence C. Wilson.

* * *

And So Forth

Reed B. Charrington is now chaplain of the United States veterans administration faculty at Palo Alto.

The East Bay Church Federation now sponsors a half hour "Morning Watch" over KRE daily at 8:00 A.M. except Sunday.

Dr. Leon L. Loofbourow of the Methodist Church of Modesto goes to the Union Church in Balboa, Canal Zone.

Rev. Ralph Marshall Davis of Erie, Pa., returns to California as pastor of the important First Presbyterian Church of Oakland, which now broadcasts both its services over KLS.

Rev. Rollo C. LaPorte is leaving the Park Boulevard Church in Oakland for Phoenix, Arizona.

Stanley Armstrong Hunter.

German Methodist Bishop Thanks God for Hitler

Objecting to the action of the Oxford Conference in sending a letter of protest to the German government about its repressive religious policy, Bishop Otto Melle of the German Methodist Church said to the conference: "God in his providence sent a leader who was able to banish the danger of bolshevism in Germany and rescue a nation of 67 million persons from the abyss of despair, to which it had been led through the world war, the Versailles treaty and their tragic consequences, and give it new faith in its mission and its future."

Churches Lose in School Fight

Must Cut Time for Week-day Religious Education to One-Half Hour—Preaching Mission Plans

(Correspondence from Albany)

Albany, July 25.—For 12 years Albany Protestants have enjoyed the privilege of "released time" from the public schools for week-day religious education. During that time some 7,000 boys and girls, passing through grades 3-6 of the city system, have received Christian character education from unusually well qualified instructors.

Suddenly, out of a clear sky, one or two of the public school principals made objection. They claimed that the religious program was interfering with the regular curriculum. The basis of the objection was the use the Catholic Church has made recently of the privilege of "one hour of school time." Instead of cooperating with the Protestants, the Catholics sought a different schedule of their own. The school principals found considerable difficulties in arranging a schedule to suit both groups.

The matter was referred to the Albany board of education. Through the superintendent of schools, Austin R. Coulson, an opinion was sought from the state commissioner of education, Frank P. Graves, as to what arrangement a local school board could legally make with the religious bodies. The commissioner brought out of his desk an opinion he wrote back in 1927 with reference to the White Plains case. In his judgment, such cooperation should be limited to one-half hour toward the end of the week.

* * *

Churches Granted Half-hour Of School Time

Accordingly, the Albany board notified the City Council of Religious Education, under whose auspices the schools were being held, that beginning in the fall "one-half hour at the close of each school day" would be available for religious education. The council, in protest, sought a joint action with the Catholic authorities, but they said they were satisfied. A committee waited on the board of education, on the state commissioner and on the mayor, John Boyd Thacher 2nd, a Protestant, but to no avail. Members of the committee included federal Judge Frank A. Cooper and former judge of the supreme court, Lewis J. Staley, who made the first favorable decision in the White Plains case in 1926. The council is now considering a plan for greatly restricted activity.

* * *

New State Law Being Agitated

But the situation has aroused wide interest and may result in agitation for a state law providing for religious instruction on school time. In fact, a meeting of the "Committee on Week-Day Schools" in the state Council of Churches has been arranged for

Oct. 2 to consider what ought to be done. It is estimated that some 25,000 boys and girls from Protestant homes alone are receiving religious instruction on school time.

* * *

White Plains Case Is Recalled

A review of the White Plains case would seem necessary. Back in 1926, the Free Thinkers' Society, flush from a legal victory the previous year in Mount Vernon, brought mandamus proceedings against the state commissioner of education, this same Frank P. Graves, to compel him to put a stop to a program of week-day religious education in White Plains. The case went finally to the court of appeals, after the commissioner had been sustained in two lower courts. Judge Pound, in writing the favorable decision in the highest court, referred to the program of religious instruction conducted in White Plains, namely the last half-hour on Friday afternoon. and decided that this was entirely legal. The case had been argued on "one hour" and on "similar programs" which involved morning and afternoon time of the public school. Both the "free thinkers" and the religious agencies considered that the decision had legalized "not more than one hour of school time per week for any pupil, the same to be arranged at the discretion of the school board." Commissioner Graves felt that the decision was limited. However, it should be said that the commissioner raised no issue in other communities, did not interfere with any such program and left the matter entirely to the discretion of the local authorities, where it belonged legally, unless an appeal was made to him.

* * *

How Valuable is Religious Instruction?

The whole value of religious instruction is involved. The Albany plan of "released time" at different periods of the school day enabled the churches to give the best type of such instruction. The three employed teachers, each having a master's degree in religious education, could give full time to this work. The plan has been in use for 12 years to the general satisfaction of churches, parents, school teachers and children. The objectors, few in number, could find no fault with the instruction.

Albany invests more money per pupil in public schools than any other city in the country. The City Council of Religious Education, under Elmer Yelton, secretary, was endeavoring to match the secular program with the best in religious teaching. The cost to churches and church people was $6 per pupil (compared with the general cost of $147.75 per pupil).

* * *

National Preaching Mission To Visit Albany

The Federal Council of Churches sends its 1937-38 Preaching Mission to Albany Oct. 24-27. Plans are being made by the "General Committee of One Hundred" to extend the services of the mission to Troy, Schenectady and other nearby communities, but to center the conferences for special groups and the mass evening meetings in the capital city. Dr. M. Stephen James, pastor of the First Reformed Church of Albany, is general chairman and Dr. W. T. Clemens, general secretary of the state Council of Churches, will serve the committee as executive secretary. GEORGE L. CUTTON.

Oxford Meeting Has Good Start

Representatives of Churches Gather to Discuss Church and State—Van Dusen Speaks for Americans

(Correspondence from England)

OXFORD, July 13.—Delegates from many countries and many churches are assembled here for the World Conference on Life and Work. Since Dr. Willett, Dr. Garrison and Dr. Morrison are among them, The Christian Century will be kept in touch with the doings of this momentous conference. It will be enough for me at this early hour to say that the opening meetings were marked by a serious endeavor to set before the delegates the world situation, and the tasks before all who would make the answer of the Christian church. It cannot be an easy answer, nor one in word only. It is not in its thought only that mankind is troubled and bewildered; there is needed an answer on a deeper level. The gulf between worship and work must be bridged. There is need of an answer made by dedicated hearts which have not only good will and devotion but understanding of their times.

* * *

Dr. Van Dusen Interprets Aims Of American Delegates

At the close of this morning's session Dr. Van Dusen made a powerful speech, describing what was in the heart of the American delegates as they entered upon this conference. He hoped that there would be a word "clear, decisive, commanding" going forth from the conference. It was not so much the creed that they were to discuss but the concrete meaning of the creed. He pointed out how in the thinking of Christian people there were landmarks at Nicaea, Chalcedon, Constantinople, Augsburg, Westminster. We must dare hope, he said, that this conference at Oxford will make a moment of serious importance in the action of the Christian church in a day of challenge.

Last night at the opening assembly in the Sheldonian the Archbishop presided after the Master of Balliol, the Vice-Chancellor, had welcomed the delegates. The Archbishop spoke sympathetically and with all his accustomed grace of the conference over which he presided.

* * *

Decision of Congress Party To Take Office Welcomed

From India came the welcome news that the Congress party were willing to take office. They might still seek to do away with the constitution, but they would seek to do this by constitutional means; and this, as Lord Lothian says, is a fact of immense importance not only to India but to the world. There will be difficulties ahead, but it may prove that the Congress party in working the constitution will discover that it is not all that they had imagined it to be.

* * *

Lloyd George Preaches At Baptist Church

Mr. Lloyd George is no stranger in the pulpit. On a recent Sunday afternoon he took the annual "Flower Service" in the church of which he is a member, the Castle Street Welsh Baptist Church, near to Oxford Street in the west of London. He told how many changes had come about in religious customs since he was young. The three-decker sermon had passed away, but the matter of the sermon was still the same. Science had pushed back the frontiers between the known and unknown, but "man's life is dominated by things beyond his reach and in that lie the possibility and the reality of religion."

* * *

Lord Halifax Speaks On Peace

Lord Halifax, another statesman, preached on Sunday last at St. Martin's in the course of a service for peace. He is, as my readers will know, an Anglo-catholic. When he was viceroy of India he did not lose but rather gained in the estimate of the Indians by his frank and unaffected confession of his personal faith. On Sunday he spoke of war as having its origin in the evil in human life. He respected but did not share the belief of those pacifists who thought the way out to be through a refusal on the part of Christian people to have any part or lot in war. He used familiar arguments. But his most striking plea was for prayer. This coming not from a clerical speaker, but from a statesman, and especially from one of such manifest sincerity and depth of conviction, left a deep impression. The speech was broadcast and must have been heard by millions.

* * *

South Africa Asks Control Of British Protectorates

The most serious incident of the week was General Hertzog's somewhat abrupt language about the protectorates. He seemed to declare that the Union of South Africa was not being treated fairly by the postponement of the handing over of the protectorates. An equally candid answer was made from the government side. The general was told what the pledge given by the government really was, and how it had been strictly kept. It had been stipulated that the transfer should not be made until the peoples of the protectorates had been consulted and Parliament had had an opportunity to debate the whole matter. Those who like myself have had to do with the London Missionary Society know a great deal about Bechuana-land; they know that Khama, the great chief, deliberately put himself under the authority of the "great white queen," and with equal deliberation desired not to be under the Cape government. And the agreement with him was so defined. Now the Union seeks to change the agreement. The peoples of the protectorate cannot be blamed if they do not want to come into the Union, in which the status of the black and colored people is not welcome to them.

EDWARD SHILLITO.

Selected Group to Visit Spain

Herman F. Reissig, executive secretary of the North American Committee to Aid Spanish Democracy, announces that his committee in conjunction with the Open Road Tourist Agency is planning to take a small, carefully selected group to Spain, sailing from New York Aug. 11. Persons interested are asked to get in touch with Mr. Reissig.

Resents Troops Used in Strike

Minister Charges They Were Called in to Help Employers—Poteat Goes to Cleveland Church

(Correspondence from Cleveland)

CLEVELAND, July 20.—Although the tenseness in Cleveland's steel and textile strikes has somewhat worn off with the withdrawal of the national guard and the reopening of the mills, it is too early to consider the issues settled or to hear them discussed dispassionately. Less has been heard of the textile disputes, but they have lacked none of the bitterness of those at the steel plants. The C.I.O. has just lost its fight to represent employees at the Industrial Rayon Corporation, a center of recurring strikes, by a vote of 469 to 423, although it won a similar election at the company's Covington, Va., plant, 639 to 431.

Vandalism in the form of window smashings and efforts at intimidation have continued despite the assignment of a special squad of police to the task of suppressing them.

* * *

Minister Charges Troops Are Strike-Breakers

The labor trouble has not been without its reactions in church circles. A radio address in which Dr. Howard M. Wells, pastor of First Presbyterian Church, East Cleveland, protested the presence of troops in the city, alleging they were being used to break the strike, was challenged publicly by one of his church elders. The clergy of the city have, with virtual unanimity, supported Dr. Wells' right to speak, though many have expressed disagreement with his position.

* * *

Church Committee Urges Moderation on Both Sides

Committees of the Cleveland Church Federation on civic affairs and social welfare, after hearing Mayor Harold H. Burton explain the request for troops as a means of supplementing an inadequate police force in the face of almost certain violence; Col. William Frew Long, manager of the Associated Industries, state the case for the steel management; and Samuel Handelman, attorney for the S.W.O.C., plead the cause of the strikers, adopted a statement urging both sides to base their policies upon consideration for the human elements involved. It called upon leaders to adopt a spirit of conciliation and mediation and to keep the spirit and purpose of collective bargaining. The courts and law-enforcing officials were asked to do their duties without favor and to protect public welfare and safety. Although generally considered mild, the statement of principles has been conceded to be fair and impartial. Dr. W. W. T. Duncan and Rev. Frank T. Barry are chairmen of the two committees.

* * *

July 4th Celebrations Emphasize Peace

More than 150 ministers, acting upon a suggestion by the social action committee of the Congregational Union and the civic affairs committee of the Church Federation, preached upon the relationships of religion to patriotism in their sermons of July 4. Special note was made of the fact that this year marks the 150th anniversary of the Ordinance of 1787 for the Northwest Territory and of the presentation of the Constitution. A prayer for Independence day, written by Dr. Harry Emerson Fosdick at the request of the Cleveland Emergency Peace Campaign committee, was also widely used.

* * *

Two Presbyterian Churches Merge

South Presbyterian Church has merged its congregation with Parma Presbyterian, a flourishing suburban parish, and has sold its property to St. Elias' Syrian Catholic Church. Located near the downtown and west side business districts, old "South" has maintained a scattered membership for many years. Dr. Francis M. Hall, pastor since 1925, has retired and will continue his residence in Cleveland. The united congregation will continue under the pastoral leadership of Rev. Howard B. Withers, minister at Parma.

* * *

Plan Religious Ministry for Government Tenants

Under auspices of the comity committee of the Church Federation plans are being laid to provide an adequate Protestant ministry for tenants in Cleveland's three new government housing units. Ministers of nearby churches will constitute committees to keep families in touch with their own parishes or to encourage affiliation with churches and church schools near their new homes. A thorough survey of religious affiliations and preferences, under direction of the federation, will be conducted as rapidly as the units are occupied.

* * *

Important Pastoral Changes In Cleveland Churches

Acceptance of the Euclid Avenue Baptist Church pulpit by Dr. Edwin McNeill Poteat, Jr., pastor of Pullen Memorial Baptist Church, Raleigh, N. C., assures the consummation of plans for a downtown Baptist center, made following a gift of $255,000 by the Rockefellers to liquidate indebtedness on the building several months ago. Dr. Poteat will begin his work in September.

Dr. C. Jeffares McCombe, pastor of the Methodist Church of the Saviour, Cleveland Heights, will exchange pulpits with Dr. R. L. Forman, minister of St. Paul's Methodist Church, New York, early in October. Dr. McCombe was president of the Cleveland Church Federation last year.

Rev. Paul Kershner, pastor of the United Congregational-Christian Church, Conneaut, O., has accepted a call to the pulpit of East Cleveland Congregational Church and will assume his work in September.

* * *

And So Forth

Rev. John Foisel, founder and for fifteen years pastor of St. John's Evangelical Lutheran Church, a Saxon congregation of more than 500 members on Eddy Road, was honored by his parish in a week's anniversary celebration beginning July 1.

Rev. Fred D. Rayle, pastor of First Church of God, has been appointed editor of church school literature by the Eldership of the Churches of God of North America and will move to Harrisburg, Pa., Sept. 1.

O. M. WALTON.

Turkey Crushes Tribal Revolt

Puts Down Rebellion in Southeast Anatolia—Spanish Steamer Sinks Italian Boat in Dardenelles

(Correspondence from the Near East)

ISTANBUL, July 14.—The rebellion which broke out three months ago in the southeastern corner of Anatolia and has now been virtually crushed appears to have involved close to 30,000 combatants. This revolt is one more in the long series of those which both Ottoman and Turkish central authorities have always had to face in that region. Racial or national opposition seem to have little to do with the insurrection, the deeper cause lying in the stubborn determination on the part of feudally organized tribes to resist subservience to the state, whatever it may be.

Both feudal lords and their followers were aware that the era of merely punitive expeditions, which always left the situation as it was before, had come to an end. They knew that they were soon to be dispersed throughout the country hundreds of miles from their settlements, and, moreover, that tribal property was to be confiscated by the state, while roads, schools and police stations were to be built in great numbers in the region. Census of such tribal property was already being taken.

* * *

Tribal Chiefs Demand Freedom From State Control

Acts of banditry of some political character on the southern frontier encouraged the tribal chiefs to defy the central authorities. An ultimatum enjoined the government to stop building bridges and roads, to renounce both the division of the country into administrative districts and the erection of police stations, to leave the tribes in possession of their arms, and to be content with the old system of fixing taxes by means of bargaining. Rapidly the insurrection affected several tribes and covered an important area, but adequate military operations have reduced the revolt to a handful of insurgents, while the order to build roads and bridges and in general to execute the reform scheme is being strictly enforced.

* * *

Spanish Steamer Sinks Italian Boat in Turkish Waters

Not many weeks ago the Italian cargoboat, *Capo Pino* (6,000 tons), left Istanbul for Marseilles with twelve passengers and 5,000 tons of various export staples. Friday morning, the boat was before Tshanak when in the narrowest part of the channel the Spanish steamer *Magallanes* loomed just before her. The shock which occurred at 8:30 A.M. was terrible. An attempt made by the captain of the *Capo Pino* to reach the coast was in vain, and by 11:35 A.M. the ship had sunk. The exact circumstances of the collision are not yet known, all facts being distorted by political prejudice, but it appears that the Spanish boat had a pilot on board, and that the Italian had none.

The *Magallanes* cooperated in the rescue of the passengers and of the crew, and arrived the same day at Istanbul where a legal decision, obtained in the meantime, placed

her under sequestration. Her captain was detained at Tshanak, and the second in command, in his turn, appeared at Istanbul before a tribunal. The legal inquiry is being made by a Turkish girl magistrate.

* * *

Celebrate 900th Anniversary Of Famous Physician

There is no physician in the world who does not know of his great colleague of the past, Avicenna, but very few in the medical profession know his exact name, which is Abu Ali al-Hussain ibn Abdullah ibn Sina. Posterity often considered him an Arab, a Persian or a Jew. Modern Turkish historical research, however claims him as a pure Turk despite the often stressed but irrelevant fact that he wrote in Arabic, which was as natural in the East, as it was in Europe to write in Latin at about the same time.

Thus the 900th anniversary of his death was celebrated the other week in great pomp at Istanbul with the participation of a number of prominent foreign scholars. Ibn Sina was born in 980 at Afshema in the district of Bokhara. His precocity has remained legendary. As a boy of ten he knew the Koran by heart. At 16, he had wide theoretical and practical medical knowledge and had mastered logic and geometry. At 17, he was recognized as a scholar. Despite occasional services in the political field, he devoted most of his life to science as a physician attached to various princes and rulers.

The best known among his works is the "Canon of Medicine," which was translated into Latin and into Hebrew and to which he owes his European reputation.

* * *

Turkish Officials Make Good Will Voyage

Great interest is being focused on the visit which the Turkish foreign minister, Dr. T. R. Aras, and the Turkish minister of national economy, Jelal Bayar, are paying abroad. They started on their joint way to Bagdad, but Dr. Aras will then continue to Teheran and thence to Moscow. Jelal Bayar is accompanied by a number of personalities prominent in state directed commerce and industry, a circumstance which gives his voyage some economic importance, but that under present circumstances is second to the political significance attributed to the voyage of Dr. T. R. Aras. It is stressed that this significance lies in the policy of maintaining the best relations with all neighboring states, which has enabled Turkey to prosper and carry out her many reforms in peace.

* * *

Palestine 'Red Cross' Extends Services

Efforts are being made in Palestine to extend the Jewish "Red Cross Service," known as Magen David Adom. It was started in 1929 as a consequence of the rioting and was further developed in 1936 in connection with last year's tragic events. The society now possesses two ambulances in Tel-Aviv, one in Jerusalem, and one in Haifa, with ten casualty stations and a blood transfusion service. Two hundred members of the society, besides, are qualified to give first aid.

The plan for the extension of the organization provides for the purchase of 16 more ambulances and the erection of 24 other stations.

E. GUERON.

30,000 Attend Vacation Schools

Study Bible and Current Problems in 280 Churches—Episcopalians Consider New Divorce Canon

(Correspondence from New York)

NEW YORK, July 26.—Twenty-five hundred children massed in Central Park to march to St. Thomas' Episcopal Church for the annual service of the daily vacation Bible schools. Colorful pageantry, meaningful responsive readings, and hearty singing so lifted the spirit of the children that even after they had poured out of the church they kept singing spontaneously the hymns that were played by the church's chimes. About 30,000 children are enrolled in 280 schools. In five weeks of five mornings each the children put in more time and work with more purpose under more trained leadership than in their regular Sunday schools all the rest of the year.

* * *

Schools Have Same Theme

The central theme of all schools is "Living as Christians Today." Each school concentrates on one of the sub-areas: personal life, the church, the community, the world. The last of these carries on the project of three previous summers in building enthusiasm for world peace. The project on the community points out the effects of alcoholism and slums upon children many of whom know about them at first hand. Emphasis upon Bible stories is desired by conservative contributors; while interest in effective Christian social living actuates the liberal leadership. Both emphases are made. So the Bible gains contemporaneity by application to modern problems and modern problems can be viewed in better perspective through the study of ancient story.

Two-thirds of the teachers are paid from $35 to $100 for the season; the rest are volunteers. All attend a Saturday morning training class for ten preparatory weeks. All the denominations participate, but where denominational spirit or organization is strong, as in the case of the Baptists, Episcopalians and Presbyterians, the denominational rather than federation leadership predominates.

* * *

Anti-Fascists to Hold Peace Parade

The American League Against War and Fascism will sponsor a peace parade on August 7. John Haynes Holmes, Stephen S. Wise, William Lloyd Imes, A. Clayton Powell and A. Clayton Powell, Jr., John W. Robinson, David N. Licorish, L. H. King and the members of the Ministers' Union are clergymen who have endorsed the parade and promised to march in the church section if they are in town.

* * *

Episcopal Commission Proposes Liberalizing of Marriage Law

Bishops of the Protestant Episcopal Church will have power to permit their clergy to solemnize the marriage of divorced persons if the canon just proposed by the commission on marriage and divorce passes the General Convention in October. The commission proposes to end the absurdities and injustices to which the age-long attempt to make a canon law of Jesus' ideal of lifelong union of one man and one woman have led. Bishop Manning charged that the commission was onesided and predicts the convention will reject its proposal. Bishop Page of Michigan, chairman of the commission, has admitted this convention might defeat it but claims the next will adopt it. Two months ago a group of high churchmen attempted to kill this report before it was released.

* * *

Organization Will Educate Mothers in Birth Control

Following up the American Medical Association's liberal action on birth control, Mrs. Sanger has proposed an organization of nurses to visit the homes of underprivileged mothers to educate and instruct them in contraceptive techniques, after the manner of the visiting nurses' association. With regard to the medical association's resolution recognizing governmental responsibility for health, the *New York Medical Week* is taking pains to make clear that

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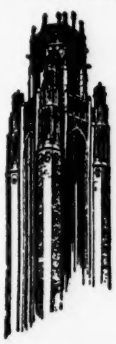

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the association has not altered its opposition to socialized medicine or to voluntary or compulsory health insurance.

* * *

To Discuss Role of Religion In Labor Movement

The New York youth section of the Religion and Labor Foundation will hold a week's seminar August 16 at the SAF Co-op House, near Westport, Conn. A. J. Muste and Brandon Sexton are to talk on the role and technique of the religionist in the labor movement.

* * *

Catholic Claims Jesus For Union Labor

Rev. John B. Delaunay, dean at Portland University, Oregon, told the congregation at St. Patrick's Roman Catholic Cathedral that Christ was an unskilled laborer who today would be "a unit in the carpentry department of a factory. . . . Had a God-fearing and disinterested labor organizer attempted to organize the factory, Christ's name would have been found on a membership card and he would have become the young labor delegate." If Christ took up golf, Father Delaunay thought he would probably prefer the municipal fairway to the country club. BRADFORD YOUNG.

Pacific Issues Studied

Women from Many Countries Meet in Vancouver Conference

(Special Correspondence)

VANCOUVER, B. C., July 18.—Approximately 100 women from eight countries in the Pacific have gathered here at a conference of the Pan-Pacific Women's Association. From July 12th to 24th, round tables, forums and general meetings are taking up the topics of population pressure, labor standards, traffic in arms, traffic in women and children, youth problems and educating public opinion. Mrs. Edgerton Parsons of New York City heads the United States delegation of 20. Another notable delegate is Dr. Nadina Kavinoky of Los Angeles, a recognized authority on socialized medicine. There are also delegates from Japan, Korea, China, Australia, New Zealand, Hawaii and Canada.

The president of the conference is Mrs. Tsune Gauntlett of Tokio. She presides over the meetings with dignity and charm and on the rare occasions when she has spoken she has shown the same ability as the Japanese poets of putting much meaning in a few words. In her opening address she said: "As long as nations feel inequality, shouts for disarmament will be an empty noise."

The round tables are closed to all except delegates. This is in order that all may speak freely without danger of being quoted. Since there are a number of Oriental delegates present, the wisdom of this arrangement is seen as the tension grows in the East. Before the round tables there is a meeting open to a number of local people besides the registered delegates. There the subject of the round table is presented by someone especially well informed. After the round table the findings are brought to a similar meeting.

The evening meetings are open to the public, and the citizens of Vancouver have demonstrated their interest by the large attendance. Miss Kathleen Courtney of London has been the principal speaker. Her personality is felt whether she is in a group conference or addressing a large meeting. At the banquet which the provincial government of British Columbia gave to the delegates Miss Courtney reviewed events in Europe and made a plea for better understanding of the League of Nations.

So far every problem discussed, whether youth, vice, health or war, has brought us to the economic situation. In every discussion the conclusion has been reached that righting that would mean the solving of most other problems as well.

MRS. BERT G. MITCHELL.

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Peace Workers Finish Training

Youths Leave Emergency Peace Campaign School for many Fields—Machen Presbyterians Buy Seminary

(Correspondence from Philadelphia)

PHILADELPHIA, July 15.—Believing in the declaration of Rufus M. Jones that "the major business of the hour is peace making," an alert, responsive and homogeneous group of college students from as far south as Florida and Mississippi, as far west as Ohio, and as far north as Maine, gathered at Cheney State Teachers College, Cheney, Pa., near Philadelphia, for the eighth annual "Eastern Institute of International Relations. "This was one of ten such institutes, held throughout the country under the auspices of the peace section of the American Friends Service Committee, with the cooperation of the Congregational Council for Social Action." New and experienced peace volunteers mingled together in this interracial and international conclave. Living in the dormitories, where they did their own work in the dining hall, etc., they met not only for lectures but for seminars on labor, dramatics, rural life, and in groups of ten for invaluable training in public speaking. As one of the faculty said, they had not only an enthusiasm for peace but an understanding of the problems of peace. Not one of them had asked a dumb question.

These youthful knights of both sexes have now gone forth on their summer crusades in units of four under the youth section of the Emergency Peace Campaign: four teams in the south, four in New England, ten in Ohio, New York and Pennsylvania. Prof. Andrew W. Cordier of Manchester College, Indiana, served as dean. Others on the faculty included: Sidney B. Fay of Harvard, T. Z. Koo of China, Samuel Guy Inman of Latin America, Kirby Page, Frederick J. Libby of Washington, Mary Dublin of Sarah Lawrence College, Bronxville, Spencer Miller, Jr., of the Workers' Education Bureau, Tucker P. Smith of Brookwood Labor College, Wilfird L. Husband of the cooperatives, Harold Chance of the youth section of the E.P.C., Hilda Smith, Eleanor Emerson, M. L. Wilson, Jack Lamping.

* * *

Westminster Seminary to Dedicate 'Machen Hall'

Westminster Theological Seminary, which has been located here at 1526-28 Pine St., believes that it faces the sunrise in its recent purchase of "Sunset," the 22-acre country estate of the late Alfred C. Harrison at Willow Grove Ave. and Church Rd., Chestnut Hill, a suburb of Philadelphia. Originally costing $500,000, it was held for sale at $125,000. The main building of 45 rooms, according to Rev. Edwin H. Rian, president of the board of trustees, will be dedicated at the academic reopening on Sept. 29 as the J. Gresham Machen Memorial Hall.

Prof. Allan A. MacRae, who resigned his Old Testament chair at Westminster, will teach in the new theological seminary being sponsored on the campus of Wheaton College, Wheaton, Ill., by the 14 ministers and three elders who withdrew from the Pres-

byterian Church of America after their defeat at the recent third general assembly and organized the Bible Presbyterian Synod.

Because of widespread rumors and the discussion of total abstinence at the general assembly, the Westminster faculty has stated "that, although we believe the making of a rule to be unnecessary, yet, to avoid any misconceptions by the public, we establish a rule forbidding all beverage use of alcoholic liquors upon the grounds and in the buildings of the seminary."

* * *

Pendle Hill Holds Summer Session

The summer session of Pendle Hill, the Quaker center for social and religious study, at Wallingford, Pa., near Philadelphia, is facing the relationship between religious and social activities. Assisting Howard and Anna Brinton, the directors, are Wilhelm Pauck of the University of Chicago, John K. Benton of Brothers College, Drew University, Max Yergan of the International Y.M.C.A. committee, Grace Loucks Elliott of Union Theological Seminary, E. Wright Bakke and Catherine Cox Miles of Yale, Clark Kerr of Antioch College, Lois Meredith French of New Jersey State Normal School. Weekly tutorial conferences are held by each student with the staff. Each day on this beautiful surburban estate begins with a period of collective worship and meditation. At table or beneath the trees groups discuss questions arising out of lectures or reading.

* * *

Friends World Conference to Convene in September

With 225 delegates from 23 foreign countries and 775 from America, the Friends World Conference will open on September 1 at Swarthmore College, with greetings from President Adelotte of Swarthmore, President Comfort of Haverford, Anna Griscom Elkinton of Moylan, Pa., chairman of the conference committee, and Rufus M. Jones of Haverford, who will serve as the presiding clerk. Morning meetings will be held at Swarthmore and Haverford colleges simultaneously. Three evening open meetings will be held in the Swarthmore field house, accommodating approximately 3,000 people. Carl Heath of Surrey, England, and Henry J. Cadbury of Harvard on September 2 will discuss "The Individual and the State." On September 5 "The Spiritual Message of the Religious Society of Friends" will be presented by Herbert G. Wood of Birmingham, England, and D. Elton Trueblood of Stanford, Calif. A symposium will be held on September 7 on "Quakerism in my Country," with the following participants: Per Sundberg, Sweden; Cesar Ortiz, Cuba; Seiju Hirakawa, Japan; Andrianaly, Madagascar; Khalil Totah, Syria; Shoran S. Singha, India; Henry VanEtten, France, presiding. Broadcasting arrangements are being made for a national hookup for conference speakers. Leslie D. Shaffer is executive secretary of the conference committee.

CHARLES DANIEL BRODHEAD.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Ever Since Eve

(R. Montgomery, Marion Davies) (MGM) Light, trivial comedy. Heroine is too beautiful. All employers offended with unwelcome attentions. Disguised as ugly duckling becomes secretary to irresponsible novelist-hero, with inevitable complications and ultimate romance. Much wisecracking and loud comedy.

For A: Depends on taste. For Y: Better not. For C: No.

Exclusive

(F. MacMurray, F. Farmer, C. Ruggles) (Para) Melodramatic newspaper story, tense and exciting but hardly believable. Racketeer-publisher resorts to gangster methods, innocently aided by heroine-reporter, to ruin decent rival paper for which her father and fiancé work, and is exposed after sensational events.

For A: Fair of kind. For Y: Exciting. For C: No.

Saratoga

(Jean Harlow, Clark Gable) (MGM) Credible, well-acted romantic racetrack story, with good comedy. Gay, scheming bookmaker-hero and stubborn heroine in love but wrangle incessantly and try to outsmart each other until misunderstandings are cleared up. Some sex touches crudely and needlessly lugged in.

For A: Fairly amusing. For Y: Better not. For C: Unsuitable.

Slim

(Henry Fonda, Pat O'Brien, M. Lindsay) (Warner) Realistic, convincing drama dealing with the heroism and devotion to duty of linemen who work on high tension power lines. Human characters, notable photography, thrilling, suspenseful climax. Little romance, and deep friendship of two men are appealing elements.

For A and Y: Interesting. For C: Too thrilling.

Super Sleuth

(Jack Oakie, Ann Sothern) (RKO) Farcical mystery with audience knowing identity of killer at the start. Conceited, dumb movie-detective-hero tries to detect his would-be assassin in real life by screen methods and by sheer luck captures him after much nonsensical, slapstick doings in fantastic museum.

For A: Depends on taste. For Y: Probably funny. For C: Better not.

Talent Scout

(Donald Woods, Jeanne Madden) (Warner) Little heroine, "discovered" by breezy self-confident studio-scout, fails in screen test, but his artful scheming wins second chance and recognition of talent. Fairly amusing burlesque of Hollywood, and with elementary but wholesome romantic angle.

For A: Perhaps. For Y: Fairly good. For C: No interest.

Venus Makes Trouble

(James Dunn, Patricia Ellis) (Columbia) Incessant talk and little else in story of glib-tongued super-salesman hero who achieves sensational success as merchandising expert. In preposterous climax he talks himself out of grand jury indictment. Elementary, unconvincing stuff.

For A: Mediocre. For Y: Little interest or value. For C: No.

Wee Willie Winkie

(Shirley Temple, V. McLaglen) (Fox) Little Shirley at her best in Kipling story altered to fit. Delightful, appealing little girl action throughout. Mature surroundings and situations, of course, with some violence, pathos, tense moments, and improbable but pleasing climax.

For A: Very good. For Y: Excellent. For C: Mostly good.

Best Films for Adults

League of Frightened Men	Dreaming Lips
Under the Red Robe	Fire over England
Parnell	The Emperor's Candlestick

Best Recent Films for Family

Captains Courageous	The Go-Getter
Prince and Pauper	Girl Loves Boy
Elephant Boy	Heart's Desire

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